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Calvinist Contact

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"Inclusive justice" advocated re abortion

Robert VanderVennen

TORONTO — A Christian approach to the abortion problem based on the principle of "inclusive justice" is being presented to federal and provincial government policy makers by Gerald Vandezande, public affairs director of Citizens for Public Justice (CPJ). CPJ wants to protect human life in the context of a caring community, in contrast to the narrow, one-dimensional negotiation of a gestation time after which abortions would be illegal, which is now occupying legislators.

"It is vital that a pregnant woman considering an abortion be informed of all the alternatives open to her, including community support of her pregnancy and assistance after the birth of her child," says Vandezande. He is proposing that every doctor consulted about performing an abortion be required by law to counsel the pregnant woman about her responsibilities and rights, and discuss with her alternatives to abortion which include the availability of registered guidance agencies which can help her make an informed choice.

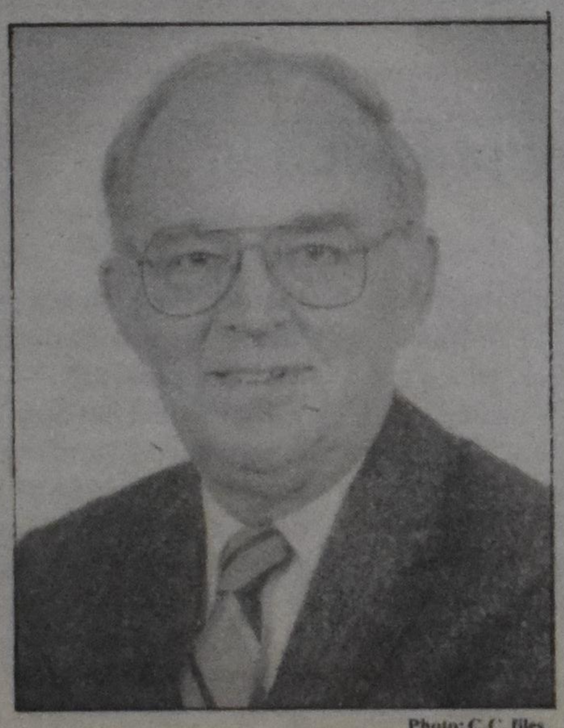

Photo: C.C. files
Gerald Vandezande

Vandezande adds that if she decides to have an abortion, she must apply for that in writing and then wait for seven days before she can actually have the abortion. At present there is no requirement of a waiting period.

How should Christians help?

For many Christians it is abhorrent for a Christian to take part in drafting a law which would permit some abortions without compelling medical reasons. Yet it is a fact in a pluralistic society, where people have sharply conflicting beliefs, that as much as many may detest it, some abortions will continue to take place in the early stages of pregnancy, says Vandezande.

Continued on page 3 ...

Thinkbit

We are each of us angels with only one wing. And we can only fly embracing each other.

Luciano de Crescenzo

Public teachers still challenge Catholic school funding

Marian Van Til

TORONTO — It's been two years since the passage of Bill 30 allowed government funding of Ontario Catholic schools, but the province's public school teachers are still grousing about it.

Minister of Education Chris Ward met with 600 representatives of the 35,000-member Ontario Secondary School Teachers Federation (OSSTF) on Mar. 14 to hear their complaints.

Federation members applauded loudly when a teacher told Ward that funding Catholic schools is creating "a form of apartheid" and "causing segregation on the basis of religion."

The teacher, Raymond Connolly, from Sudbury, asked Ward if he is "ready to accept responsibility" for the "increasing social strife" that the funding of Catholic schools is causing.

Ward seemed undaunted by Connolly's emotion-charged outburst; he pointed out that Bill 30 has been upheld by the Supreme Court of Canada. "I don't view it in any way as an apartheid-type system," Ward said. "I think overwhelmingly that the story has been successful."

He asserted that the OSSTF has been concentrating on the controversial transfer of two Hamilton schools to the Separate School Board while down-playing the 11 transfers which have gone smoothly. Ward suggested that perhaps Connolly's views don't represent the majority of OSSTF's members.

Rod Albert, president of OSSTF, insisted, however, that there are communities "where leveling of the public system is occurring" because Catholic schools are getting government funds. He charges that that "leveling" is causing "anguish and frustration" in those communities.

OSSTF president-elect Jim Head echoed Albert's words, saying the teachers were feeling that "communities are being ripped apart." He defended Connolly's use of "apartheid" to describe the situation.

The other side

Representing some of those schools which OSSTF representatives say are "ripping apart" Ontario communities, Robert O'Neill, director of education for the Lincoln County Separate School Board, says, "The present funding of Catholic schools *corrects* a situation which was a form of apartheid."

O'Neill asserts candidly that the OSSTF is so strongly against the funding of Catholic schools because "they are more interested in the money they've lost" than in other aspects of the issue.

Continued on page 2 ...

No future for Ukrainian language

(Ukrainian Press Service) — Officially approved Ukrainian authors are complaining more and more bitterly that no one reads them: ever fewer Ukrainians read Ukrainian literature, ever fewer Ukrainians speak Ukrainian — and their number will fall even further in the future.

Only 25 per cent of the Ukrainian Soviet Republic's young citizens say they use Ukrainian in daily life. After 40 years of Russification in Ukraine the damage is substantial: "Today the platitude is widespread" writes the paper *Literaturna Ukrayina*, "that the Ukrainian language is beautiful and melodious, but has no outlook" because "a Russian monolingualism is being propagated."

The main propagating factor is the school system: even in Ukrainian-language schools — and they constitute a minority in Ukrainian cities, where two out of every three schools have Russian as the language of instruction — pupils may drop Ukrainian in higher classes. Parents unfailingly support such a decision for the sake of better career prospects.

The Ukrainian language's "lack of outlook" is confirmed in daily life: "Almost 80 per cent of the residents of Kharkiv and its environs consider Ukrainian their mother tongue. Nevertheless in the last 20 years no co-worker of the regional Komsomol Committee has ventured to hold a speech in Ukrainian, not even in an auditorium with an unmistakeably Ukrainian audience. Ukrainian has been dropped as a language of administration almost everywhere, even in the village Soviets...."

These are not the words of a Ukrainian dissident, but of the official and circumspect *Literaturna Ukrayina* which is not afraid of referring to "super-power chauvinism" in this context.

"Ukrainian street names are being systematically replaced. The number of Ukrainian notice-boards is dwindling in government offices, shops, factories, theatres and restaurants," is the paper's assessment of the situation in Kharkiv. "Look for the Ukrainian language in stadiums and parks, in slogans and headlines, on posters and memorial plaques — it has become a rarity."

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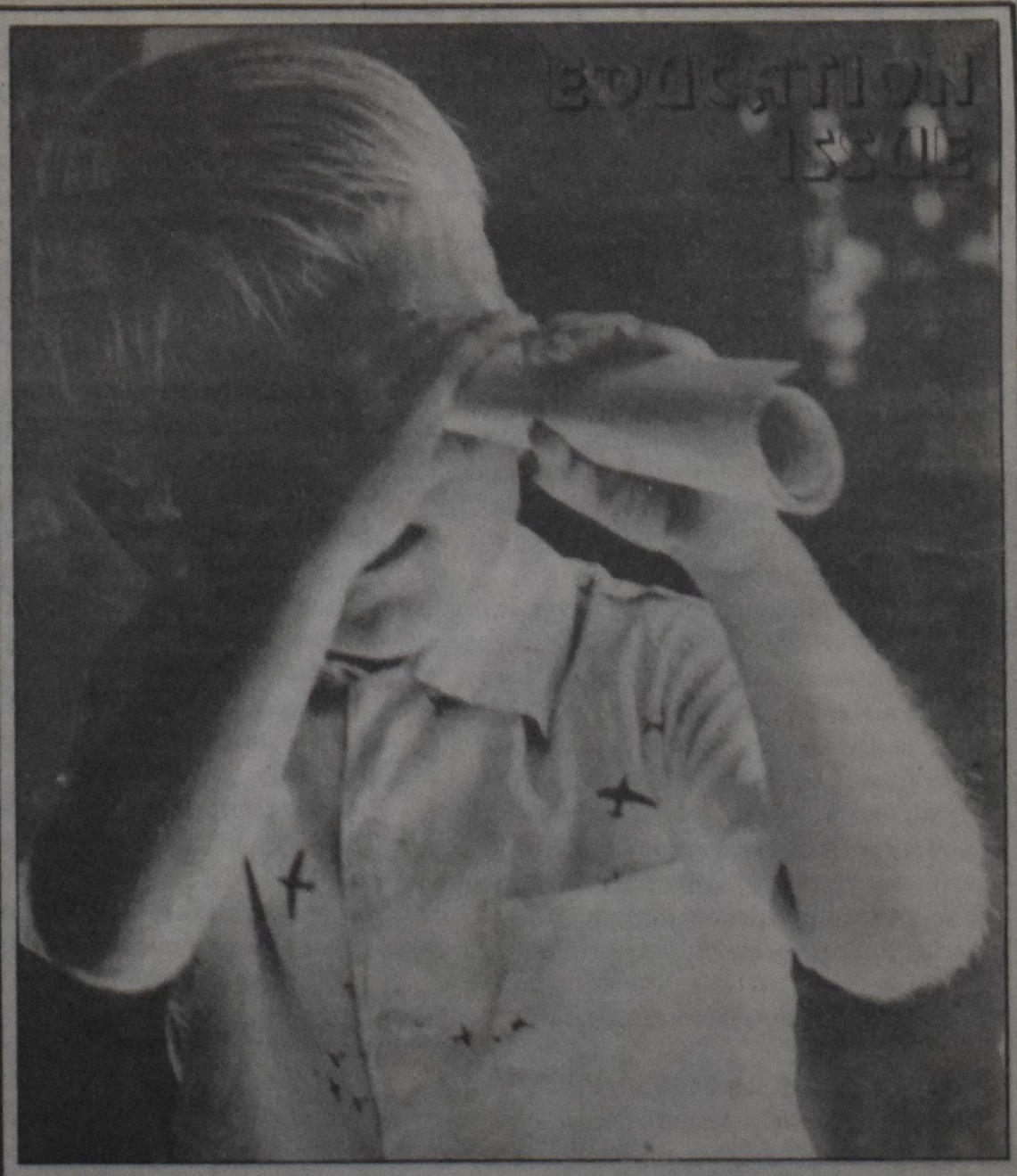

In this issue:

This week, C.C. highlights **education** in a special 12-page section. Issues discussed include parents' relation to schooling, public vs. Christian ed., "truth" in education. and some student experiences, stories and poems.

News

Teachers still challenge Catholic funding

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He gives an example: In the schools run by the board under his jurisdiction, there are 1,700 students in 24 elementary schools and two secondary schools. Prior to the passage of Bill 30, O'Neill notes, the public school system was "getting money for 1,700 phantom kids" [and for the remaining number of Catholic students province-wide]. "They were receiving money for kids who weren't there," O'Neill explains.

Public schools have been able to use that money for technical programs, and other things separate schools could not afford. Having had access to a certain level of funds — a high level compared to Catholic schools — they don't want to see that money source dry up.

But, says O'Neill, there is a deeper reason why many public school supporters reject funding for Catholic schools (and for other Christian schools and alternative schools). That attitude "reflects a lack of comprehension of what Canadian society is about."

Communal, not individual

"Canadian society is groups and group rights, not individuals and individual rights like in the U.S.," O'Neill observes. He adds that many of the groups within Canadian society have historical roots which help define them.

O'Neill believes that any of those groups which "can clearly articulate its values" and which wants to educate its children to those values should receive government funds to help do so.

He would like anti-Catholic funding proponents to note that Alberta has funded its various school systems for many years without adverse effects. O'Neill was the associate superintendent of curriculum for the Calgary Catholic schools before taking his current job three years ago.

O'Neill thinks that if the various types of schools in Ontario were administered under unified (public) boards, as the OSSTF advocates, the result would be the dissolution of the distinctive values that characterize Catholic schools and other non-public schools.

There are four factors, O'Neill maintains, which make Catholic schools "separate schools": First, "the expectations we have in terms of our schools being a worshipping community" (by that he means that they "actively worship together," and they also "take on projects together related to their faith"); second, the majority of the teaching staff are Catholic or subscribe to Catholic beliefs; third, there is a "religious program" which is part of the curriculum; and fourth, "there is a clear recognition that the parents are first educators."

The hostile reception Education Minister Ward received on Mar. 14 seems to indicate that O'Neill and other Catholic educators will have a hard time convincing the OSSTF that Catholic schools deserve government funding for *any* reason, much less for their historic and distinctive place in Canadian society.

Roman Catholics protest oppression in Czechoslovakia

PRAGUE, Czechoslovakia (EP) — Sunday mass at the St. Vitus Cathedral, across the street from the home of President Gustav Husak, was attended by nearly 8,000 March 6 in one of the largest religious services in the capital since the Communist takeover in 1948. Hundreds of the church-goers chanted "We want religious freedom!"

After the mass about 1,000 gathered beneath the balcony of the residence of Cardinal Frantisek Tomasek, which is joined to Husak's castle, chanting, "We want bishops," "We want religious freedom," and "We want the Pope."

Police arrested 13 leading dissidents and religious activists Mar. 4, apparently to prevent them from attending the mass, and briefly detained seven other dissidents.

Plainclothes police were posted inside and outside the cathedral during the mass.

Discontent has been growing in recent weeks and culminated in a 31-point petition demanding more bishops and priests as well as separation of church and state. The petition also demanded the right to question Marxist dogma and to petition authorities without harassment. The document was signed by more than 300,000 church members, making it the largest such action anywhere in the Soviet block since 1945.

The two-hour mass was celebrated in honour of the Blessed Agnes, a 13th-century Czech princess who is to be canonized by the Vatican later this year.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Don't expect too much from Christians in government

"Why might we expect better behaviour from South Africa than from the Khmer Rouge? Because the leaders of the former country are professing Christians and claim to be acting in accordance with biblical principles." This thought was written by David Koyzis a few weeks ago in a letter to *Calvinist Contact* (Feb. 26). It expresses the common opinion that Christian lawmakers should be expected to frame and enact more just laws than unbelievers. I believe this is a largely unwarranted expectation.

In the first place, it is an expectation we don't have of any other profession. A good teacher is one who knows his or her subject and the intellectual abilities and maturity of his or her students and uses an appropriate variety of techniques to keep them challenged and stimulated. A good surgeon is one who has the knowledge, skill, expertise and facilities to perform surgery efficiently and neatly. Merely being a Christian does not make one a good teacher or surgeon or anything else. Why should we expect better legislation from Christian politicians than unbelievers?

History lends no support

History gives no support to the notion that Christians who think they are acting from biblical principles make better statesmen and -women than unbelievers. For nearly 1,700 years Christians have held high public office in most European countries.

But late Roman imperialism, under Christian emperors, did not produce a very just social order. Nor did medieval feudalism, when the entire nobility professed the Christian faith. Nor did the absolute rule of Christian monarchs in the seventeenth and eighteenth centuries. Nor did the Christian legislators in nineteenth-century Britain and America succeed very well in establishing a just social order in the face of the new market economy.

Is it such a surprise then, that in South Africa Christian statesmen defend and uphold apartheid? For that matter, while the majority of legislators in the Canadian Parliament as well as the U.S. Congress claim to be professing Christians, they cannot even agree to outlaw abortion.

Good intentions not enough

More Christians in politics, or even Christian political parties and lobby groups won't by themselves produce more fair laws. In politics, as in anything else, running about with good intentions and Christian convictions is not enough. For people to be good at jobs, they need insight into the nature of their work. In politics that means difficult questions must be answered. What is the state's duty to the citizens, to institutions like families and businesses, or to other nations? What kinds of evil should the state seek to restrain and what kinds should it leave alone? What kinds of good should it promote and toward what kinds should it remain neutral? What are the best means to accomplish these ends?

To these questions the Bible gives no clear or direct answers, just as it gives none regarding teaching methods or surgical procedures. Christians have not developed a consensus on these questions yet. We need people with political insight to probe these questions and formulate answers that are consistent with biblical givens, with the Spirit's progressive revelation of God's will and with contemporary social reality.

Richard Vanderkloet teaches history at Toronto District Christian High School in Woodbridge, Ont.

No future for Ukrainian language

... continued from page 1.

Discussion of dangerous topic

Teachers from the Kiev region, from Crimea and even from the Ternopil region complain about the "inner contempt" of things Ukrainian. All authors blame the school system which "accommodates the bourgeois aspirations of certain parents," allowing them "to choose a school with an appropriate language of instruction for their children."

And parents follow the lesson daily life gives: "The Ukrainian language is disappearing not only from various areas of social life," bemoans *Vechirny Kyyiv*, but also "from city signs and information in public means of transport."

This Russification is accelerated by the "exchange of personnel" — a practice blueprinted in Moscow: as a rule leading positions in all non-Russian Republics are given to Russians: today, every fourth person living in the Ukrainian Soviet Republic is a Russian. Skilled Ukrainian workers are preferably sent to the Asian part of the Soviet Union, where they must use Russian to communicate with the locals, and thus automatically contribute to even further Russification themselves.

The discussion of this dangerous topic apparently went too far. In recent weeks the relevant articles in the Soviet press have become more cautious: now experts are calling on readers to cultivate the Russian language, which suffers from the fact that non-Russians from lower social classes disfigure the language of Pushkin by using a kind of Pidgin-Russian.

According to the official version, "the national question in the Soviet Union has been solved" and, as Radio Kiev happily asserted, the cultural diversity of the peoples of the U.S.S.R. finds its expression "in art, clothing, cooking and similar things." Besides culinary specialties, these "similar things" do not extend beyond folklore. The mournful Ukrainian song and the fiery dance are the only elements which may represent the country at inner-Soviet festivals and abroad.

Pensive Dutchie

Sunday observance: still a problem?

Syrt Wolters

Why is it that Sunday observance has often been a "hot potato?" Gone are the days when the Christian community had its own lifestyle for Sunday. Not that I want to return to the days when Sunday observance seemed close to torture. Children were not allowed to play the games they played on weekdays and the weekly day of rest often gave the impression of being a marathon in spiritual exercise.

As a boy, I was taken to church twice on Sunday. We walked to church; apparently the bicycles needed a day of rest, too! The services always lasted more than an hour-and-a-half. Between services we walked another half-hour to attend Sunday school, then straight from Sunday school to the afternoon church service.

Can you imagine how much pent-up energy escaped as soon as we came home? A strong reprimand and strict discipline brought us in line again. And don't think we were permitted to change into "weekday" clothes! No — Sunday lasted as long as we were awake!

Needs the stamp of joy

Much good can be said about the "good old days," but this was very, very unnatural. If our day of rest is to reflect how God took a rest after He worked six days, then it should have the stamp of joy and satisfaction. Doesn't the Bible say that when God rested the seventh day He found that what He had created, was "very good?" For God, rest was not "doing nothing," but more a looking back on the past six days and enjoying the activity of those days.

As an image-bearer of the Creator, humankind should enjoy the day of rest in the way God enjoyed his "rest." Our rest should be God-centred. Not without reason God calls us to "hallow" the Sabbath.

Throughout church history, however, humankind seems to have had difficulty keeping in balance the God-orientedness of Sunday. We often behave as if a God-centred Sunday is against our own interests. Nothing could be farther from the truth.

In order to wriggle ourselves free from the "slavery" of Sunday, we've found all kinds of excuses for using the day of rest as we please.

Some time ago I attended a church service during which the minister preached a sermon on "Sunday observance." After the sermon opportunity was given to ask questions and make comments. It struck me that among the people of that church there seemed to be a general feeling that the fourth commandment had changed character in the New Testament. There was a strong aversion towards a legalistic approach: one cannot say, "Do this on Sunday and not that." As a reaction, many people don't think twice when the question of Sunday travel comes up. (I am the last one to demand that an ocean liner, which happens to be halfway across the Atlantic on a Sunday would stop for the day. We have developed a very complex social system.) But we seem to have concluded that, therefore, we can do as we please in our personal lives. Sunday shopping, filling our gas tanks or watching TV for hours all seem very normal. We seem to have grown immune to the Lord's command that we "hallow" his day.

All commandments still relevant

Isn't it interesting that we treat only the fourth commandment as if it has lost its Old Testament meaning? Has the character of any of the other commandments changed? May we serve other gods? May we kill, murder, commit adultery? May we now freely use the Lord's name in vain? Nobody would claim such things. Why is it then, that we lift out the fourth commandment and treat it to our liking?

Isn't the Law of God, as embodied in the Ten Commandments, a picture of what it would be like if sin had not interrupted the beautiful relationship between God and us? We should look at that law as if God says to us, "You want to know how it was before the fall into sin? And would you like to be as happy as men and women were when I created them? Well, follow my instructions which cover the whole of your lives."

The fourth commandment is a part of that. Before the Fall, humankind would not have sweated for a living; even the servants and work animals rested. All would concentrate on the love relationship with their Maker. The previous six days would have been a loving service to God, but on the Lord's special day, God wanted to "make love" to and with his people. There is a beautiful analogy to marriage: A couple love each other all the time but they don't "make love" all the time.

If we think of Sunday as a day in which God wants to be in intimate communion with us his people, and if we concentrate on what that entails, I am sure we will be more careful about how we "observe" Sunday. We will not let the "marriage" between us and God become dull and worn; we will not allow ourselves to become selfish, concentrating on our own comfort at the expense of the other. Taking Sundays lightly is a bad sign; it could well be the signal of a worn-out relationship with God.

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

"Inclusive justice" advocated re abortion

... continued from page 1.

Along with a testimony about the wrongness of unnecessary abortions, Christians should take part in shaping abortion laws so as to reduce their number and provide positive, realistic alternatives, he maintains.

The objective of CPJ's initiative is to support human growth and a quality of life in which people are supported by meaningful personal relationships, an objective which is deeply Christian, says Vandezande. He is calling for government action that recognizes a variety of human needs in our society, that promotes communal relations rather than focusing on the isolated, individual human person and her rights.

"The pregnant mother and her unborn child are mutually interdependent, and the mother is dependent on people around her just as her child is dependent on her," says Vandezande. "Similarly they have a mutually responsible relation to the father, to her family and to the larger society. Society should provide a supporting environment that is life-affirming and life-sustaining," he adds.

Establish guidance agencies

Vandezande wants to see a registered guidance agency available to every woman who is distressed about a pregnancy. CPJ envisions that such an agency could provide assistance by way of counselling services, support programs, health care facilities, employment opportunities, education and retraining programs, and child care centres. These agencies should be publicly funded and have wide community support, he says, be staffed by volunteers as well as professionals, with especially strong participation from the Christian community.

This approach is aimed to head off legislation which might result from political compromise of the wrong-headed conflict between a mother's presumed right to do what she wants with her body and the competing rights of the unborn child, Vandezande explains. Legislation along the lines he proposes would be expected to minimize the number of abortions taking place. It would need to be supplemented by legal limits on abortions taking place a certain length of time after conception.

Vandezande's proposal for "inclusive justice" is his response to the requests for advice on the abortion issue he has received from various policy advisers within different political parties. He is encouraged by the way it is being received, especially by Christian legislators.

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Guest Editorial

Schools need to come of age with the Spirit

Alyce Oosterhuis

In recent months, occasional articles in *Calvinist Contact* have focused on the time of immigration. Twinges of nostalgia are elicited when some of us think back to days when Dutch Calvinists first set foot on Canadian soil. We recall the dreams and hopes of yesteryear and think wistfully to times long gone.

Few of us would look back with nostalgia and regret to the days when Christian schools were begun in Canada. Little fondness lingers for the past's concrete floors, potbellied stoves, unheated washrooms, overcrowded multi-grade classrooms, one-shelf libraries, makeshift "school buses," hostile vandalisms, inexperienced and untrained teachers, poverty-line salaries, bitter fights at society meetings and blatant rejections of those who attended public schools.

Christian education has come of age in many of the large centres of Canada. School facilities now boast substantial libraries, gymnasiums, science laboratories, teachers' lounges, nurse's offices, spacious entrances. Teachers are now fully qualified with college degrees and certificates in Christian perspectives. Principals are given time and training to direct schools adequately. School secretaries relieve teachers and principals of many burdensome administrative tasks. Resource room teachers attend to individual student difficulties. Curriculum co-ordinators encourage and guide teachers in developing classroom materials which integrate faith and learning. Offering Christian education from kindergarten through graduate school, our schools have become viable and attractive alternatives for those who desire Christian rather than public or separate education.

And yet? Why is it that I have a sense of disquiet? Was it the principal who scoffed at unit development "because in the nitty-gritty of classroom management who has time to plan detailed lessons?" Was it an article I read on home schooling which made no reference to Christian-school developed curriculum materials? Was it the teacher who argued against a 12-month contract "because I will not relinquish my personal freedom to choose how to spend my summer?" Was it the parent who argued for French immersion "because we teach them Christian values at home?" Was it the society meeting at which a parent stated that "we are pricing ourselves out of range?" Was it the board member who spoke of the principal as "an efficient administrator" rather than a leader of vision?

Aging and dying?

Applying the metaphor of aging to our communities and schools enables us to understand that for many Christian schools established in the '50s the ardour of youth is past. The vibrancy and hyperactivity with which these schools were established in their builders' "industry versus inferiority" era is gone. The passionate dialogue and reflection of the "identity versus role diffusion" stage now seldom occurs. The "intimacy versus isolation" quest is resolved. In the "generativity versus stagnation" days many new schools were spawned; some of us helped them with our expertise to avoid the pitfalls we experienced. And as we approach middle age we inevitably look ahead to our remaining days.

Erikson's theory of lifespan developmental crises for individuals cannot, of course, be extrapolated to the aging process of communities and schools. Death is inevitable for the individual; it is not inevitable for communities and schools. Christian schooling has been made possible for all on the basis of a faith which endures, a lifelong commitment to service in Christ's Kingdom, a love of future generations. But how can this commitment, this love, continue to exhibit its youthful vigour?

In the past two summers, conferences have been organized by teachers in the Chicago area to which educators from throughout North America were invited to share their visions and dreams for Christian education in the 21st century. This summer's convention to be hosted in Hamilton will address visions in the context of "disciplining the Christian mind."

But although they are crucial, visions, dreams and hopes are not to be equated with faith, commitment and love. Visions are not necessarily God-given; faith is. Dreams do not demand realization; commitments do. Hopes can be fleeting; love is not. Visions, dreams and hopes are as much transformed by one's cultural setting as they can be transforming. Faith, commitments and love are the dynamic forces which are to be doing the transforming. Thus, when I ask how these can retain their youthful vigour, it is essentially a question of a reaffirmation of faith, commitment and love.

New questions need our attention

Having come of age in a post-Christian society where the norms of tolerance and individual rights prevail, it seems nearly impossible to transform this culture while at the same time escaping transformation by its norms. We are tolerated. Can we be intolerant of others? We are allowed to exercise our rights. Can we impose restrictions on some? And thus when a parent opts for home schooling to exercise his or her rights and responsibilities, we allow for this option. When a teenager chooses not to attend a Christian high school, we provide the freedom for that decision. When a Christian community leader selects French immersion instead of Christian schooling for his or her children, we nod assent. But sometimes we look back and admit to ourselves that our faith, commitments and love have not been able to transform our own faith communities and have made little impact on our greater society.

In the last years, the cry of "back to the basics" has been heard *ad nauseum*. For our Christian schools and communities it is a cry which does not immediately translate into the "three Rs," but brings us to a reaffirmation of faith in God as the source of all, a rededication of commitments in his service, a love which will nurture his image-bearers, our children. From this renewed faith we can ask whether Christian love is similar to or different from tolerance. With our renewed energies we can ask whether some commitments are more worthwhile than others. With the courage that comes from the certainty of faith we ask how our schools can become the only alternative for future generations.

Our middle-aged maturity has answered the questions of our youth but it cannot stifle the need for many other questions that must be addressed. In questioning, we grow and expand to fulfil Christ's mandates. And we can grow together with his Spirit.

And it shall come to pass afterward, that I will pour out my spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
(Joel 2:28)

With his Spirit, our visions become God-given necessities and our dreams are directed by our commitments and our hopes become the mode of transport for his love.

Dr. Alyce Oosterhuis teaches education at The King's College in Edmonton.

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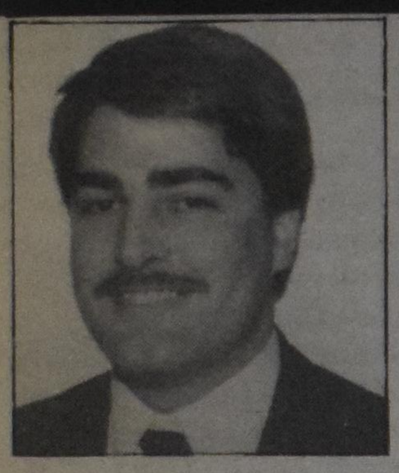


Man of Sorrows

"He was despised and rejected of men; a man of sorrows and familiar with suffering." (Isaiah 53:3)

The Son of God emptied himself of the glory of heaven to become a man. He was born in a crude stable because there was no room anywhere else. When he began his public ministry, his brothers refused to believe in him. In fact, at one point Jesus' family wanted to take him home to care for him because they thought He was crazy. When Jesus did return home briefly to preach in Nazareth, the hometown folks reacted violently. They enjoyed the first part of his sermon just fine. By the conclusion, however, they were trying to push him over a cliff.

Temporary enthusiasm

The large crowds that Jesus attracted began to thin out when He insisted that they had no life without him as their food and drink. A temporary wave of enthusiasm on Palm Sunday soon disappeared. The pain of rejection continued and increased when one of his closest circle of friends sold him out. Finally, even his boldest friend denied him three times. Everyone deserted him. Jesus faced the end alone.

The religious leaders beat him, mocked him and sentenced him to death in a kangaroo court. The government leaders did the same. With head and back bruised and torn, He stumbled off to Golgotha. There He died by crucifixion, the most painful means of torture and death known to vicious humanity.

Jesus suffered terribly at our hands. "Yet it was the Lord's will to crush him and make him to suffer." (Isaiah 53:10) That suffering of rejection by God was the most painful of all Jesus' suffering. As He faced that terrible time of separation from his Father, his sweat was like drops of blood. His prayers became groans (while his disciples snored). The sun hid and darkness enveloped the earth. The Father also hid his face and darkness enveloped Jesus' spirit. At last Christ shrieked, "My God, my God, why have you forsaken me?"

Once for all

Jesus suffered our wrath against God, and He suffered God's wrath against us. Those in whom Jesus lives today will still suffer the wrath of humanity against God. Christians will be misunderstood and persecuted. But Christ suffered the wrath of God once for all. No Christian will suffer that; there is no condemnation for those who are in Christ Jesus.

He suffered humanity's wrath as our example, the pioneer of our faith. He suffered God's wrath as our Saviour, the only object of our faith. What a Saviour!

David Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Longer Letter

Christians in Egypt not persecuted

Too bad the article about Christians in Egypt by Robert VanderVennen (C.C., Sept. 25) is misleading and incorrect.

It is not correct to say that Egyptian Christians face "constant persecution" or that Christianity is "not tolerated." Yes, discrimination in certain areas in Egyptian life does exist, but this is not equal to being "persecuted" or "not being tolerated."

Yes, Muslim fundamentalists may try to "force" Christians to convert to Islam, but after 12 years of coming and going to Egypt (including being there 3,5 years) and knowing many prominent church leaders among whom Rev. Habib (mentioned in the article), Coptic Orthodox bishops and the Coptic Orthodox Patriarch Shenouda III, I did not hear Christians in Egypt speaking about "a conspiracy of the Egyptian government." Whatever one may say of Muslim fundamentalists, the Egyptian government *cannot* be compared with them.

Government and business refuses to hire Christians? May I take you to Egypt and introduce you to a large number of Christians being hired? Individual Christians may be refused but don't absolutize! Public housing is not available to Christians unless they convert to Islam? Again this is not a general rule.

Christians do not make up 20 per cent of the Egyptian population. Where are these statistics? Well-known Western scholars accept figures of 8-10 per cent (still sizeable!) while the Egyptian government uses a figure of six per cent.

Christians are not allowed to build new churches or repair old ones? Nonsense! I can show you several churches being built. It is, however, correct that building permits are *hard* to get. In many places Christians would like to build but cannot do so.

Shops are being vandalized and their people assaulted? May I take you to shops where you can clearly see, because of certain pictures, that their owners are Christian. Many flourish! Yes, unfortunately it did happen in the past that in certain districts or villages shops were vandalized. Again this is *not* the rule.

Discrimination in education? Maybe by some professor with sympathies for Islamic fundamentalism. I know of professors who cannot be accused of such discrimination.

Yes, the original Christians became subject to Muslims but this did not continue until today. Many Christians unfortunately converted to Islam. But, therefore, the majority of the Egyptian muslim population is ethnically as much Egyptian as the Christians of Egypt.

I know Rev. Samuel Habib and his family. I can assure you that he will *not* be pleased with the article which gives a highly distorted picture of Christian life in Egypt. Too bad the author did not consult Rev. Habib. Surely he never visited Egypt and met authorities on Muslim-Christian relations such as the Coptic Orthodox Christian lawyer Dr. William Qaladi whose book on Muslim-Christian relations is unfortunately not (yet) translated from Arabic into English.

C. Hulsman,
Leiden, The Netherlands

Response:

The source of the article on Egyptian Christians was the periodical newsletter published by Egyptian Coptic Christians living in the United States, and confirmed independently by two Christians who know the Egyptian situation first-hand. The newsletter requested that financial aid for Egyptian Christians be sent to Rev. Habib at the address given.

Robert VanderVennen

Letters

A response from the heart

The following letter is a confessional and affirming response to an article by the Rev. Joe Veltman entitled "Cheating on Jesus" (Feb. 26), in which he wrote: "Ours is to be a complete devotion to the true God whom we passionately love with all our heart." Ed.

The writer is a 71-year-old Dutch immigrant whose formal education ended at age 11 when his father died.

Yes, my Lord, my God, I have cheated you. Peter and all of your disciples left you. O, my Lord, no sin is strange to me! Because of my cheating, you had to suffer.

But you rose from the dead that I might live with you forever. And yes, you, my Christ, are sitting on the right hand of the Father and you pray for me. O, Holy Spirit, be in my heart, that I may always praise you, the Fountain of Life.

John Donne wrote: "They (the Jews) killed once an inglorious man, but I crucify Him daily, being now glorified. O, let me then his strange love still admire."

Dostoyevski wrote: "You have only to look around you, and you see blood being spilled, and in the most playful way, just as if it were champagne ... The trouble with man is that he is stupid, phenomenally stupid. That is, even if he is not really stupid, he's so ungrateful that another creature as ungrateful cannot be found."

Again John Donne: "Wilt thou forgive that sin where I begun, which is my sin though it were done before? Wilt thou forgive those sins through which I run and do run still, though still I do deplore? When thou hast done, thou hast not done, for I have more.

Yes, I am a sinner before God, but also redeemed by the blood that runs over hills and forests, over oceans, mountains, over prostitutes and saints and murderers. "Come and eat, this is my body for the forgiveness of sins."

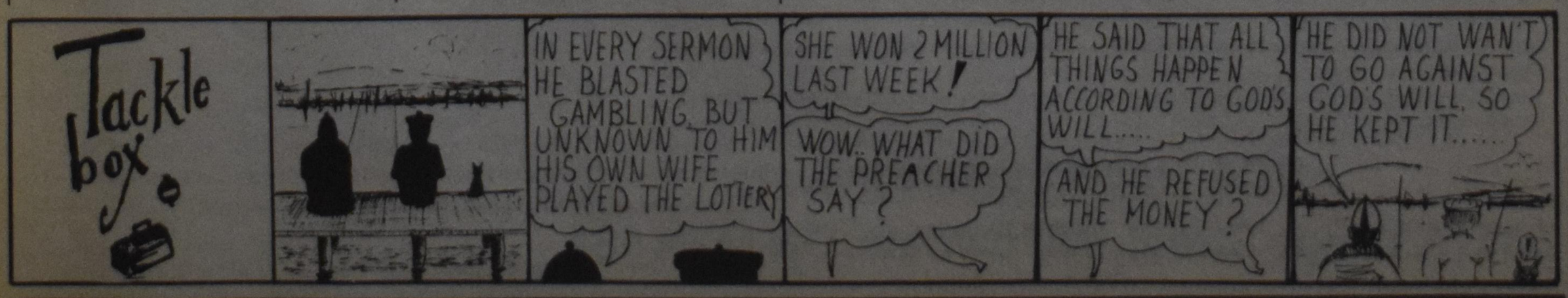
(I love reading *Calvinist Contact*. I do not always agree with everything, but I hope and pray that we may stay together.)

Jacob Hamstra,
Bradford, Ont.

Cartoons a waste of space

I am a senior high school student who reads C.C. weekly, and I enjoy its many informative and well-written articles. However, I must say that I am very disappointed with the cartoons that are published. "Beyond Belief" and "Tackle Box" are not usually even remotely funny, and often tasteless. I encourage you to reconsider the inclusion of these cartoons in C.C. and find some that are worth publishing or use the space in a better manner.

Wendy VanDyke,
Cambridge, Ont.


Tackle box
IN EVERY SERMON HE BLASTED GAMBLING. BUT UNKNOWN TO HIM HIS OWN WIFE PLAYED THE LOTTERY
SHE WON 2 MILLION LAST WEEK!
WOW.. WHAT DID THE PREACHER SAY?
HE SAID THAT ALL THINGS HAPPEN ACCORDING TO GOD'S WILL.....
AND HE REFUSED THE MONEY?
HE DID NOT WAN'T TO GO AGAINST GOD'S WILL, SO HE KEPT IT.....

Church

Marian Van Til, church page editor

Swaggart's fate will be decided by rare meeting of 250 officials

BATON ROUGE, La. (EP) — Jimmy Swaggart's period of restoration following his admission of sexual sin will be determined Mar. 28 by a rare special meeting of the 250-member General Presbytery of the Assemblies of God. Leaders of the denomination called the special meeting to put an end to controversy over the former television evangelist's future.

"Calling this meeting is an attempt to finalize this matter and get it behind us," said denominational spokesperson Juleen Turnage.

National and state officials have been at odds over consequences for Swaggart, who confessed to sexual sin after being confronted with photos that showed him entering and leaving a motel room with a known prostitute. Louisiana officials imposed a three-month preaching ban, but national officials rejected that, noting that the denomination's policy calls for at least a year of absence from the pulpit. When state officials refused to reconsider their decision, the national headquarters called for a meeting of the General Presbytery.

"Gross stupidity"

Swaggart hasn't commented publicly on the controversy surrounding the possible consequences of his actions. But in a 1986 issue of his magazine, *The Evangelist*, Swaggart called his denomination's policy of requiring a year's absence from the pulpit "one of the fairest and most biblical systems of rehabilitation." He wrote, "If a preacher of the gospel is caught (not hearsay or rumour, but fact) in an immoral situation ... this pastor or evangelist must be placed on probation for a period of a year. During this time, he cannot preach anywhere. If he is the pastor of a church, he has to resign ... If he is an evangelist, he has to cancel his revival meetings for a year. To allow a preacher ... to remain in his position as pastor (or whatever), would be the most gross stupidity."

Though he is technically abiding by the denomination's order that he not preach as a pastor, Swaggart is still often addressing his followers, either from a pew as a congregation member, or in specially taped messages.

Swaggart reportedly hired prostitutes to pose naked for him, but did not engage in intercourse with them. He was reportedly caught by detectives hired by rival evangelist Marvin Gorman, who lost his television ministry when Swaggart accused him of adultery. Gorman, who admitted to one instance of adultery before he was defrocked, has recently tried to reinstate a $90-million libel suit against Swaggart.

Emerging U.S. Christian leaders to focus on world evangelism

PASADENA, Calif. (LCNE) — From June 27 to July 1, 1988, more than 2,000 younger U.S. Christian leaders will gather in Washington, D.C., for "Leadership '88," sponsored by the Lausanne Committee for World Evangelization. Men and women between the ages of 25 and 45, from a broad diversity of cultural, ethnic, professional and Christian backgrounds will meet to pray and discuss co-operative ways of fulfilling the Great Commission as the 21st century approaches.

"I believe that Leadership '88 will signal the start of a fresh effort by a new generation of committed women and men to take the message of Christ into every corner of the globe," says Leighton Ford, Chairman of the Lausanne Committee for World Evangelization.

"Supernatural fires" open Nigerian Muslims to gospel

Marian Van Til

JOS, Nigeria — "There are so many Muslims and they are so resistant to the gospel; only God can change them. Maybe we can remember them every Friday, their special day of gathering in the mosques," urges Frances Vander Zwaag, employed by Christian Reformed World Missions in Jos, Nigeria.

The first Christian missionaries were sent 80 years ago to Muslims in Ibi, says Vander Zwaag, "yet they remain an almost closed group."

About four months ago, a Mr. Ibekwe, a Christian living in Ibi, said that "he had a revelation about fire falling on the town at several places." His "revelation" was dismissed as "pagan talk."

However, two days before Christmas, fires did indeed start at the town's old graveyard, they continued in the chief's compound and at many houses and mats surrounding the "harems." The fires were still occurring recently.

Vander Zwaag notes that Ibi's Muslims are "surprised, fearful or fatalistic" about the fires because they have not begun by any discernable, "normal" means: kitchens, bushfires, children's play or arsonists.

Vander Zwaag feels that the fires may be opening Muslims there to the gospel. Even the chief is asking Christians to pray for them.

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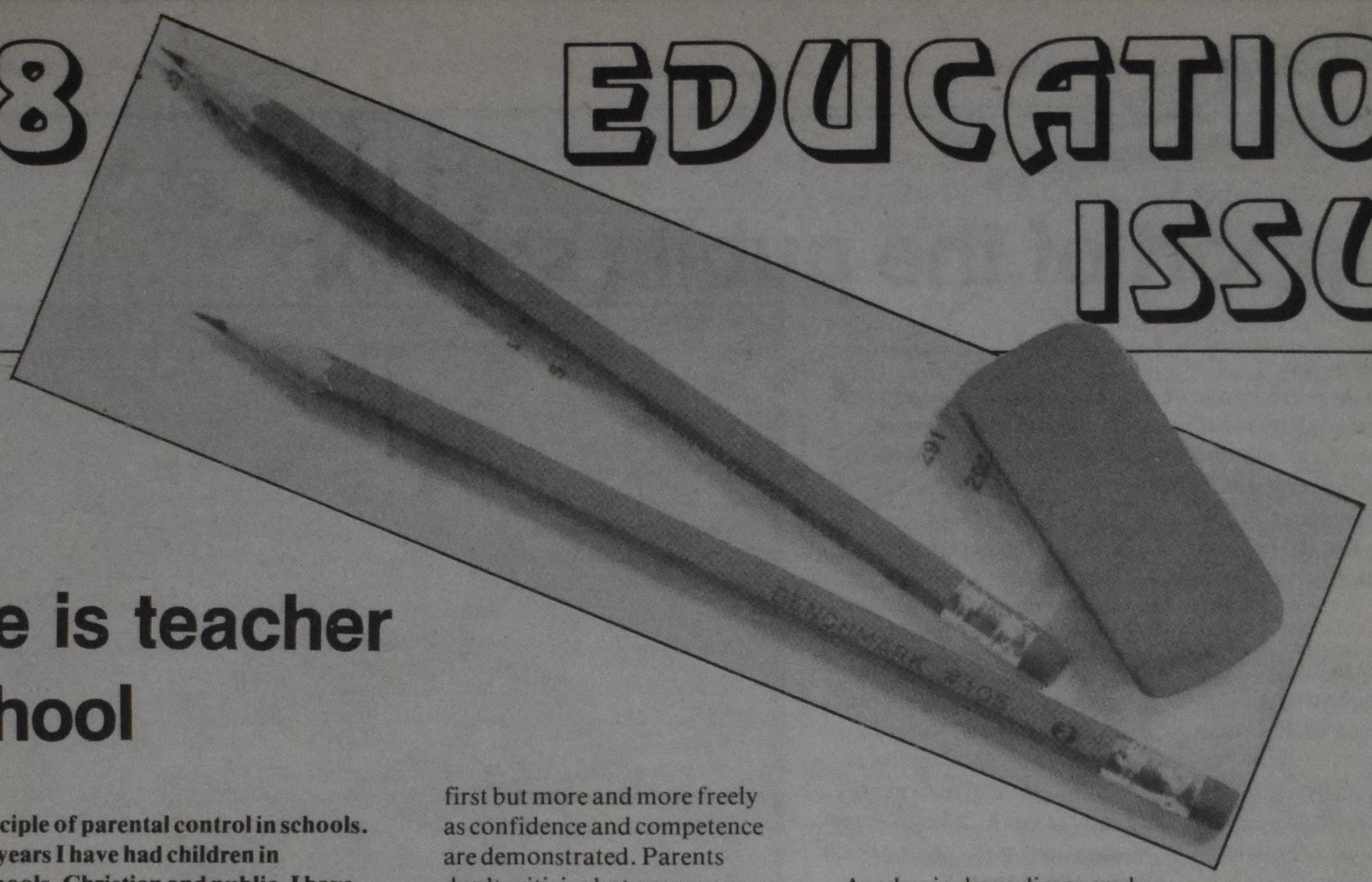
1988 EDUCATION ISSUE



The home is teacher of the school

Adrian Peetoom

I believe in the guiding principle of parental control in schools. But for all the 23 consecutive years I have had children in elementary and secondary schools, Christian and public, I have had a hard time experiencing it. The truth is, I never felt in control, and certainly not when some sort of conflict brewed inside the Christian school community.

I served on committees and boards, dutifully paid tuition, attended membership meetings, and sent my children even when I had some real doubts about the quality of education they were receiving. In public schools I read the school bulletins, attended information evenings, met with teachers, studied school programs, and dutifully sent my children even when I raised eyebrows about some of the things done to my children.

For a long time I put the blame on defensive teachers, despotic janitors, guard-dog school secretaries, or autocratic and ignorant school boards who joined together to bar me from having any real say. But I have changed my mind.

I now believe that the wedge between living rooms and classrooms is rooted in our society's belief system about schooling. Parents and educators in public, Catholic and Protestant Christian schools have believed (going back as far as the early years of universal schooling in the 1870s) that *learning at home and learning in school are two fundamentally different things.*

Let me cite a bit of evidence. Textbooks for student teachers in teacher training institutions, until very recently, simply assumed that "learning" began when kids entered school at age five or six. Pre-school years were treated as if they were devoid of real learning — a long holiday God gave to children before they had to buckle down to serious work.

Extended authority not enough

I remember discussions about the issue of teacher authority, discussions "resolved" with observations that teachers acted *in loco parentis.* Parents "knew" they could "only" nurture their children, not "educate" them, but by telling teachers that the authority they had was merely extended parental authority, as expressed in a political way through authority structures of school boards, the appearance of parental control was maintained.

I want to remain supportive of the guiding principle of parental control in schools. However, I no longer want to defend the notion that the *politics* of education is ultimately the embodiment of parental control. I am not advocating dismantling public and Catholic school boards, or Christian school societies. I am just saying that the *locus* of real parental control lies elsewhere.

I am also saying that for as long as learning in the playroom is considered to be fundamentally different from learning in the classroom, there will *never* be effective parental control in schools. How *can* parents have a sense of control, or even participation, when on a fundamental level school teaching and learning is considered to be a *technology?*

Children don't learn how to talk by means of a technology. Rather, parents have no doubt that their children *will* learn how to talk, and they celebrate every attempt at it with great gusto. All parents have funny stories about their children's strange utterances having had the most profound influences on family conversation, from the four-week-old baby's facial contortions in response to parental sing-song-talk to the confident four-year-old's full participation in conversation while cooking along, cleaning along, or fixing-the-car along with Mom or Dad.

Model teachers

Parents are very good teachers. They model things that are immediately useful and relevant, and while they model they put into words what they are doing. They let kids try things, closely supervised at first but more and more freely as confidence and competence are demonstrated. Parents don't criticize but encourage risks; they mop up, wipe off and repair failures, and praise successes to the skies.

I watched a young girl (two or two-and-a-half?) manoeuvre a stroller through a busy restaurant towards the door, with her father hovering close enough to prevent accidents or annoyance to other diners, but far enough away to convey a clear message of confidence to the little girl: "I know you can do it!" And she did! Another one of the reasons why parents are such successful teachers lies in the fact that they engage their children in tasks that are meaningful and that flow naturally out of authentic family life.

But the usual modes of teaching and learning in schools are fundamentally different. Schools are full of scopes and sequences, skills and sub-skills, quizzes, tests, exams, report cards and other means of telling children where and how they have failed. Schools don't care whether what is to be learned is immediately useful and relevant or of interest to students. Worse, teachers do not work with curricula they have designed to respond authentically to the real lives and circumstances of their students. They "execute" curricula prescribed by, designed by, and given detailed forms by "experts" far away, having come to them in the form of textbooks and elaborate teaching guides.

Visits to homes

One reason for writing this article is to announce the happy news that more and more educators — academics and classroom teachers — are beginning to break away from a technological model of schooling. There is a lot of new research based not on behaviourist theories of instruction but on visits to homes to discover how good parents have managed to produce such interesting, alive, enthusiastic and competent four- and five-year-olds.

Academics have discovered that good parents are excellent teachers. They are beginning to say that schooling has to change to reflect what good parents are doing with their youngsters, and growing numbers of teachers are believing them.

I want to end by pointing to the exciting implication of this new direction for supporters of Christian schools. These new insights are beginning to validate the deeply held conviction of Christian school supporters that there is an unbreakable link between home and school. For in a lot of current literature the examples no longer refer to laboratory rats and pigeons, *but to the models of learning and teaching found in homes, in interchanges between parents and children* (and also between younger and older children).

As the mastery of language is the most spectacular example of children's learning, it is easy to understand that teachers and scholars have focused on language learning first. The following is an example of scholar, Ken Goodman, observing how young children learn to talk. Later Goodman uses his insight to argue that learning how to read and write should follow this example, and not the models now presented to children in basal readers, phonics workbooks, worksheets and endless questions.

But the idea that children begin with words and then put them together to make sentences is only an illusion. The illusion arises because physical control over the articulation of sound sequences is limited at first. But each **da-da** *or* **ma-ma** *really is a whole utterance that means something like, "Hey, come and get me. I want some attention." Children go through what scholars have called a holophrastic stage. Each "word" is really an undifferentiated glob of language with a generalized meaning in certain situational contexts. As language develops, the glob begins to be differentiated into words and word parts. It takes on a grammatical structure, and at the same time moves toward more definite and specific meanings near to, but not necessarily the same as, the adult meanings. The child's "pick up" may mean both "pick me up" and "put me down." (Goodman, Ken.* ***What's Whole in Whole Language.*** *Richmond Hill: Scholastic-TAB Publications Ltd., 1986, page 19)*

Don't break the link

The scholars call these "home-y" examples "authentic literacy events," and many now claim that "schools [wrongly] break the link between authentic language and natural speech" and equally authentic and natural printed language. Schools turn language "into abstraction and essentially destroy it."

Ken Goodman, Gordon Wells, Don Holdaway, David Doake and a host of other scholars have discovered that any theories of education must be thoroughly rooted in

- a knowledge of how children learn
- from birth
- without specifically organized help
- in specific social situations
- in contexts of meaning.

If I were not at the end of my task as parent with children in school but at the beginning, I would begin to exercise parental control by putting strong pressure on "my" school to abandon technological approaches to teaching as embodied in scopes and sequences, textbooks, workbooks, testing and curricula shaped outside the school walls. I'd say to teachers: "You teach them the way I taught mine how to talk at home. Or else!"

Adrian Peetoom is an education writer and senior editor of Scholastic Books.

Education Issue

In support of the public school

Photo: *People Like Us*

"... Christian schools have far more children whose first language is English than do public schools .... Moreover the percentage of broken and economically poor homes is greater in the public system."

Harro Van Brummelen

Parents want their children to be able to read, write and add and multiply without a calculator. They want them to show proper respect for authority and be courteous. They do not want them to take drugs, become pregnant, or be given birth control devices without their knowledge. All these, according to *Western Report's* editor Ted Byfield, are basic reasons why parents flock to enrol children in private schools. (*Western Report*, Jan 25, 1988).

Ted Byfield sent his son to the Christian high school where, some years back, I was principal. I appreciate how he has opposed a tightly-controlled, centralized educational monopoly. In spite of that, I say to Byfield, "The public school deserves our support. By and large, it is alive and well, helping children grow, often under less-than-ideal circumstances."

Conscientious teachers

Let me give some examples from my local public school district, a fairly small one with 37 schools. Most teachers are dedicated persons. When I drive past one small school at 7:30 a.m., several teachers are already at work. When I return home after 5 p.m., most are still there. In another neighbourhood school three or four teachers will be planning for the coming week on weekend afternoons. Public schools teachers, like their Christian school counterparts, often go far beyond the call of duty for the sake of the children entrusted to them.

More than that, many of these teachers actively pursue professional development. The resource centre contains a large number of locally-developed units. The district regularly publishes a substantial booklet listing a large number of workshops and seminars for teachers and parents. Many take place after school hours; yet many are over-subscribed. Teachers keep up-to-date on the pros and cons of recent pedagogical approaches. Primary teachers have implemented effective experiential ways of teaching math concepts. Workshops are held that show teachers how to use evaluation to truly *help* children's total development from kindergarten on up. Teachers are actively engaged in introducing the "whole language" approach to reading and writing, an approach that has caught something of a biblical view of personhood. When one researcher recently wanted to see how this approach was affecting 10-year-olds, she found that Christian schools were lagging behind and she had to observe a public school instead.

One reason for the quality of schooling in our district is that a great deal of control exists at the school level — with more accountability than in most Christian schools. Principals and teachers are kept on their toes. Each staff sets annual goals on the basis of their school's statement of philosophy. The staff then plans a budget on the basis of the goals that are set. Thus the school has a great deal of flexibility in determining its number of teachers and aides, how much money is spent on library resources, and so on. Parents may have input through advisory councils. With respect to the learning program, principals do not allow teachers to begin major new units until teachers have submitted a complete outline of its objectives, planned activities, evaluation methods, and so on.

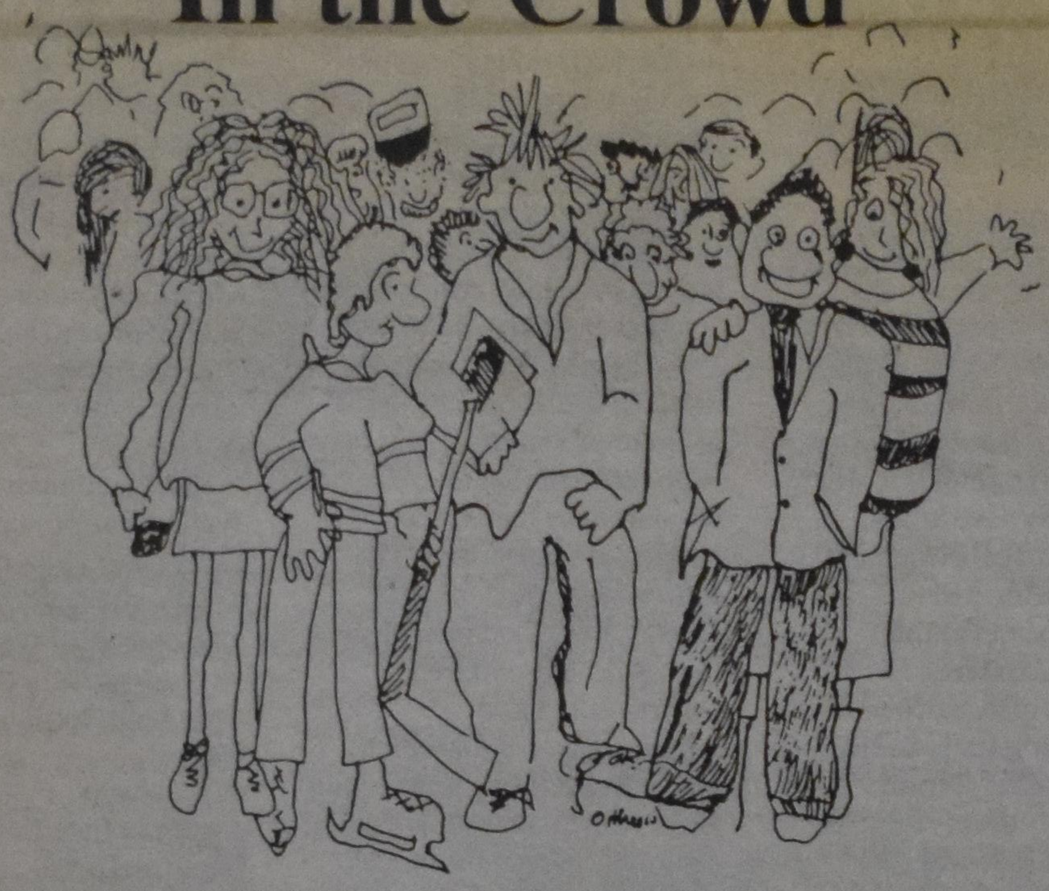
Whose standards are higher?

But, you ask, isn't it true that public school standards are significantly below Christian school ones? After all, that is what B.C. government learning assessment tests and U.S. Christian school standardized tests indicate. We must use such figures with great care, however. Statistics also show that Christian schools have far more children whose first language is English than do public schools. Also, Christian schools, by their very nature, have parents who are concerned about their children's education and who, on the whole, have engendered an attitude that education is important.

Moreover, the percentage of broken and economically poor homes is greater in the public system. "How can we be concerned about standards," the Vancouver public school superintendent asked some time ago, "when in some schools only 20 per cent of the children come from two-parent families? Our teachers have to be *parents* for the first hour or so before any academic learning can occur." Many

Continued on facing page...

Don't Get Lost In the Crowd



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Classifieds

Teachers

AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite **primary** position; one possible part-time position in **Kindergarten, administration relief,** and **French.** Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.

AYLMER: Immanuel Chr. School invites applications for possible openings in **all grade levels.** Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate), music and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).

BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in **math** (4 courses), **physical education** (2 courses) and **instrumental music** (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.

BRAMPTON: John Knox Chr. School invites applications for openings in the **junior** and **primary grades** including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236 and 457-7250.

BRANTFORD: Brantford Chr. School is inviting applications for a possible opening at the **Grade 7/8 level:** Strength in French would be an asset. Interested applicants please send resume and/or inquiries to Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.

BRESLAU, Ont.: Woodland Chr. High School invites applications for two possible openings in **senior physical** and **biological sciences,** Sept. 1988. This would include OACs in physics, chemistry and biology. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.

BROCKVILLE: John Knox Chr. School has a possible **elementary** teaching position available beginning September 1988. Please send resume to: Rod Freeman, Principal, John Knox Chr. School, 137 Pearl Street East, Brockville, ON K6V 1R2. Or phone (613) 345-1101.

BURLINGTON: Trinity Chr. School in Burlington needs a **special ed teacher** for September 1988. We also have possible openings in the **primary, junior** and **senior grades.** The ability to teach French is a requirement. Please contact the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.

Teachers ads continued on next page.

Teachers

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of

principal

commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.

Letter of inquiry or application can be sent to:
Mr. William Slofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Pacific Christian School
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offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following positions:

Elementary
Intermediate
(French concentration)

Contact:
Mrs. Karen Vos, Principal
671 Agnes St.
Victoria, B.C. V8Z 2E7
Tel. (604) 479-9365

Secondary
Girls PE, math, science
Possible openings in home economics and girls counsellor

Contact:
Mr. John Messelink, Principal
654 Agnes St.
Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Providing Christian education for 600 of God's children in the heart of the beautiful Fraser Valley.

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications from teachers certifiable in B.C. for the following openings for September 1988:

ELEMENTARY
- PRIMARY — Kindergarten & Grade 2
- INTERMEDIATE — Grade 4, 6 & 7 (part-time)
  French & computer specialty areas
- MUSIC — Grades 1-6 & intermediate and high school choral program

SECONDARY
- BUSINESS EDUCATION
- ENGLISH
- HOME ECONOMICS

Send applications, resume and references to:

HENRY CONTANT, Principal
Abbotsford Chr. Elementary
Box 175, Abbotsford, BC
V2S 4N8
(604) 859-5167

DWIGHT MOODIE, Principal
Abbotsford Chr. Secondary
Box 157, Abbotsford, BC
V2S 4N8
(604) 859-5528

Duncan Christian School
Duncan, BC

invites applications for a

teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting.

Applicants are also invited for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in **Kindergarten** (part-time), **secondary English** and **secondary social studies.**

Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

Teachers

CHILLIWACK, B.C.: Chilliwack Chr. School has a possible half-time position as **Kindergarten teacher,** to start Sept. 1988. Please submit application and resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Home tel.: (604) 792-6380.

CLINTON: Clinton and District Chr. School, located in the heart of beautiful Huron County, close to the shores of Lake Huron, invites applications for possible positions in the **primary grades.** Please send applications and resumes to Mr. R. Schuurman, Principal, Clinton and District Chr. School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).

DRAYTON: Calvin Chr. School has openings for a teacher in the **Junior Division** (due to growth) and for a **Kindergarten teacher** (3 days a week) for the 1988/1989 school year. The ability to teach French is a requirement. Minor/Major in music and/or phys. ed. and/or arts will be regarded as an asset. We also have possible openings for two teachers in the **Primary Division** and for one teacher in the **Intermediate Division.** Calvin Chr. School is a growing school (approx. 170 students) in a small community with great possibilities, northwest of Kitchener. Please send request for an application form to: Mr. A.J. Vanderstoel, Principal, c/o Calvin Chr. School, Box 141, Drayton, ON N0G 1P0. Tel: (519) 638-2935 (school); (519) 638-3606 (home).

Why not place your ad in C.C.?

Qualified Teachers Required
for September 1988

English, history, math, French, science. Full- or part-time. Mature Christians with ability to integrate faith and subject matter. Good salary and benefits package.

Apply:
D. MAGGS, PRINCIPAL
REDEEMER CHRISTIAN HIGH SCHOOL
900 Merivale Rd., Ottawa, ON K1Z 5Z8
(613) 722-1175

Hamilton District Christian High School

invites applications for possible openings in

English
French
Science

Send resume and application to:
Ron Dirkse, Principal
28 Athens St., Hamilton, ON L9C 3K9
or call (416) 389-2296 (school)

ST. CATHARINES
Beacon Christian High School

invites applications for a possible opening for September 1988 in:

English and **Dramatic Arts**

Inquiries from applicants qualified to teach courses in the areas of Bible and the social sciences are also welcomed.

Direct your resume to the principal:
Mr. H. Kater
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Telephone (416) 937-7411

Teachers

DUNNVILLE: Dunnville Chr. School invites applications for a possible **Grade 2** position and one for **Grade 4/5,** both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1

FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following *possible* positions open: **Grade 2, Grade 6, Grade 7** (70% part-time). All interested persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460. Deadline for applications March 23.

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary** division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

An ad in Calvinist Contact gets results!

Classifieds

Teachers

LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of **visual arts/drama, bible and math** for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.

LONDON: The London Parental Chr. School invites beginning and experienced teachers to apply for a possible teaching vacancy at the **primary** or **junior level** for September 1988. Please send your letter of application and resume to the principal, Mr. H. Goodhoofd, London Parental Chr. School, 202 Clarke Rd., London, ON N5W 5E4

NEW WESTMINSTER, B.C.: John Knox Chr. School invites applications for a **Kindergarten** teacher. Please send resume and inquiries to: Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, BC V3N 2G5. Tel: (604) 522-1410.

NEWMARKET: Holland Marsh District Chr. School invites applications for a **Kindergarten teacher** for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the **primary grades** and a full-time teacher for **Grade 5/6.** Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).

ORILLIA: Orillia Chr. School invites applications for an opening in our **primary division.** This is a one-year position, replacing a teacher on leave. Please submit all letters of inquiry and resumes to Mr. George Kamphuis, Principal, Orillia Chr. School, P.O. Box 862, Orillia, ON L3V 1G6.

OTTAWA: Ottawa Chr. School invites applications from suitably qualified applicants for a potential **senior elementary** vacancy. This position currently receives a Language Arts/French emphasis. Interested applicants may reply to Wm. A. Van Dyk, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

OWEN SOUND: Timothy Chr. School in Owen Sound will have a possible opening in a **Grade 2 and 3** classroom commencing in September. Experience is desirable and all applicants should send resumes to: Timothy Chr. School, 199 4th Ave., West., Owen Sound, ON N4K 4V1

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades.** Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed., French and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

REXDALE: Timothy Chr. School is seeking applications for a probable **Grade 1** position, beginning September 1988. Qualified applicants should forward information to Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school); (416) 743-9536 (home).

Why not place your ad in Calvinist Contact?

Teachers

ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in **Grade 1, Grade 2 and Grade 3.** Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in **junior high.** Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.

SMITHERS, B.C.: The Chr. School Society for Smithers and Telkwa solicits applications for openings in **French** in grades 4 through 12 and **English** in the upper elementary grades. Send applications to Chr. Elementary School, P.O. Box 2117, Smithers, B.C. V0J 2N0 or contact Mr. Glenn Ewald, Principal; (604) 847-9833 (school); (604) 847-2186 (home).

SMITHVILLE: The Smithville District Chr. High School has 5 possible openings: **basic core courses** at the Grade 9-10 level, **math & science** — specifically physics, computer and calculus, and in the **Bible, Art** and **English** areas, for Sept. 1988. Send all applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.

STRATFORD, the Festival City:
Primary teacher
Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.

VANCOUVER: Teachers are invited to apply to **Vancouver Chr. Secondary School** for possible full- or part-time openings in the following disciplines: **Bible, English, biology, chemistry, art, drama, girl's PE.** Please address your resumes to Vancouver Chr. Secondary School, 3496 Haida Dr., Vancouver, B.C. V5M 3Z4 or call (604) 430-3062 for further information.

WOODSTOCK: For the 1988/89 school year we have a definite opening for a **special education** teacher as well as a possible opening in one of the upper **elementary grades.** Direct inquiries to Ray VanderPloeg, Principal, c/o John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Tel: (519) 539-1492 (school), 539-2117 (home).

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$30.00
Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $7.50 per column inch. NOTE: Minimum fee is $10.00. Letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). **Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.**

NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Thanks

DEKOK-LAVOOY:
Thanks to the Lord for his blessing in 50 years of married life. A special thank you to our children who did so much for us and to our friends who celebrated with us or sent us cards.
John and Pauline DeKok-Lavooy.

Births

HEKMAN:
We, Fred and Karen (nee Vander-Goot), with joy and thanksgiving to God, announce the birth of our first child, KIMBERLY GAYLE, on Dec. 24, 1987. Kimberly is the fifth grandchild for Mr. and Mrs. Stanley Vandergoot of London and the sixth for Mr. and Mrs. William Hekman of Holland, MI.
Home address: 1293 Hampton, Grosse Pte. Woods, MI 48236

Marriages

REINDERS-KOLKMAN:
Mrs. Riek Reinders of Palmerston, Ont., is pleased to announce the forthcoming marriage of her youngest daughter MARY-ANN to BERNIE, son of Mr. and Mrs. E. Kolkman of Ardrossan, Alta. The wedding will take place on Apr. 9, 1988, at 3 p.m., in Maranatha Chr. Ref. Church, Calgary, Alta.
Future address: 323 Ranch Estates Place, NW, Calgary, AB T3G 1L8

Teachers

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WILLOWDALE: Willowdale Chr. School invites applications for a possible **Junior Grade** position. If you are interested in joining a vibrant school which provides quality Christian education to the Metro Toronto area, please submit resume to: Mr. A. Ben Harsevoort, 60 Hilda Ave., North York, ON M2M 1V5. Phone: (416) 222-1711 (school) or (416) 665-3033 (home).

Anniversaries

1963 April 11 1988

KLAAS and YTJE BOONSTOPPEL
(nee Agema)

We praise the Lord for the blessed 25 years our parents have had and ask that He will continue to bless them together.
With love from your children:
Gerry & Tammi
Richard
Marco
Open house will be held Apr. 9, 1988, at Dumfries fire hall at 8:00.
Home address: R.R.#1, Prince William, NB E0H 1S0

Varsseveld, The Neth. — Aylmer, Ont.
1963 April 3 1988

"And he said to Him, 'If thy presence will not go with me, do not carry us from here.' " (Exodus 33:15)
It is with Christian joy and gratitude that we thank the Lord on the 25th anniversary of our parents,

JACK (Jannes)
and
DIEN
HIEMSTRA
(nee Hartemink)

Congratulations, with love from:
Andrew
Brian
Marjorie & James
Carl
Henrietta
We will always cherish our Christian parents and hope to celebrate many more anniversaries with them. We welcome you to celebrate with us at an open house from 2-10 p.m., Monday, Apr. 4, 1988, at the farm.
Home address: R.R.#7, Aylmer, ON N5H 2R6

Congratulations to Peter and Nellie Voogt (nee van Soest) who will celebrate their 55th wedding anniversary, D.V., on April 6, 1988.

1953 April 9 1988
We praise the Lord for blessing our parents and grandparents,

JOHN and SIENE LINDEBOOM
(nee Taekema)

with 35 years of marriage and trust that He will continue to provide and care for them in the years to come.
John & Florence; Sheila — Dorchester
Martha & Paul — Sarnia
Nancy & Ron — Strathroy
You are invited to an open house in the Wyoming CRC on Sat., Apr. 9, from 2 to 4 p.m.
Home address: 509 Huron St., P.O. Box 77, Wyoming, ON N0N 1T0

For Sale

For sale: **refrigeration equipment,** walk-in cooler units and doors, commercial fridges and ice machines. Call (416) 892-2377, Fenwick.

Anniversaries

Tzum, Fr. — Ottawa, Ont.
1933 Mar. 22 1988

DOUWE and TJETTJE BUWALDA
(nee Postma)

Gratitude and praise to God the Father for granting our parents 55 years of marriage together in the Lord.
Their proud and grateful children and grandchildren:
Susan & Ted Radema; Judith & Jacques, Casey & Hanna — Ottawa, Ont.
Bill & Margaret Buwalda; Teresa, Arlene & Ken, Danny & Bernice, Billy, Christine — Lindsay, Ont.
Gerry & Lois Buwalda; John, Lori, Jim — Dunnville, Ont.
Ricky & Tim VanderVeen; Roger, Richard — Lambeth, Ont.
Anne & Peter Stel; Paul, Allan, Lisa — Port Coquitlam, B.C.
Don & Jessie Buwalda; Robert, Michael, Kimberley, Spencer — Ottawa, Ont.
Thea & John Patterson; Miriam, David — Delhi, India
Andrew & Joey Buwalda; Timothy, David, Josh — Whitby, Ont.
Tessa & Richard Tjoelker; Juliana, Stephanie — Strathroy, Ont.
Frank & Ypie Buwalda; Nicolai, Alex, Natasha, Frankie, Courtney, Jeremy — Ottawa, Ont.
and five great-grandchildren.
Correspondence address: Surf and Sand Motel, 7816 Surf Dr., Panama City Beach, FL 32407

Naaldwijk — Niagara-on-the-Lake
1933 April 6 1988
"Wentel uwen weg op den Heere, en vertrouw op Hem; Hij zal het maken." (Ps. 37:5)
It is with praise and thanksgiving to our heavenly Father, that we announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

PETER and NELLIE VOOGT
(nee van Soest)

Corrie & Henk Stam — Essex, Ont.
Harry & JoAnn Voogt — Niagara-on-the-Lake, Ont.
Peter & Frances Voogt — Niagara-on-the-Lake, Ont.
Nellie & Waine McQuinn — Ottawa, Ont.
John & MaryAnn Voogt — Niagara-on-the-Lake, Ont.
Home address: 43 Grange Cresc., Virgil, ON L0S 1T0

Anniversaries

Congratulations to Cornelius and Martha Van Helden (nee Dragstra) who will celebrate their 50th wedding anniversary, D.V., on April 12, 1988.

Langerak, Holland Aylmer
1953 April 1 1988
With great joy in our hearts and thanksgiving to our heavenly Father for keeping our parents for each other and for us, we announce the 35th wedding anniversary of our Dad and Mom, Opa and Oma,

HENK and ALIE SCHIPPER
(nee Koekoek)

We pray that God will be very near to them in the future as He has in the past.
Congratulations and much love from:
Harry & Grace Schipper; Erica, Laura, Darryl, Anita — Eden
James Schipper — London
Hilda & Bill VanderKlippe; Nathan, Stephen, Daniel (with Jesus) — Lucknow
Rudolf & Sharon Schipper; Derek, Alicia — Aylmer
Gerald Schipper — at home
Andy Schipper — at home
Home address: 549 Talbot St., W., Aylmer, ON N5H 2T9

Anna Paulowna Chatham, Ont.
1938 April 12 1988
Psalm 100: A psalm for giving thanks.
It is with great joy and thankfulness to God that we announce the 50th wedding anniversary of our dear parents and grandparents,

CORNELIUS and MARTHA
VAN HELDEN
(nee Dragstra)

Fifty years of wedded bliss
What a special blessing this is!
Although the road was sometimes rough
There was always love enough
You showed us that you really cared
And lots of good times we've shared
With thanks to God, as well as you
Throughout this day, and our whole life too!
Congratulations and love from your children and grandchildren:
Peter & Jean Van Helden — Chatham, Ont.
Mark & Anita
Ken & Marthy (engaged)
Neil
Stephen
Peter & Martha Visser — Orillia, Ont.
John
Marcy & Joe (engaged)
Bob & Sherri (girlfriend)
Annette
Wilhelmina Schenk — Chatham, Ont.
Brian & Yvonne
Dave & Liz (engaged)
Allen & Carol (girlfriend)
Paul
John & Cher Van Helden — Chatham, Ont.
Dawn-a-lea
Cindy
Suso & Alice Bach — Strathroy, Ont.
Deanna
Miranda
Melanie
Jeffrey
Home address: 42 Devonshire Rd., Chatham, ON N7L 2S1

Personals

Single father would like to meet a single mother, age 25 to 33 living in southern Ontario. Please send your reply with your phone number and best time to call to: Calvinist Contact, File #2486, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

More classifieds on next page.

Vacations

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at friendly
Falcon Lodge
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Vacations

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and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Obituaries

June 27, 1902 Feb. 28, 1988
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (II Cor. 5:1)
On Feb. 28, our Lord called home our dear mother, grandmother and great-grandmother,

AUDREY (Aukje) BOELENS
(nee Eelkema)

at the age of 85. Predeceased by her husband Ronald in 1983.
Dear mother of:
Menno & Jenny Boelens — North Battleford, Sask.
Wes & Frances Boelens — Wyoming, Ont.
Betty & Bill Hoekstra — Kitchener, Ont.
Also survived by brother W. Eelkema — Listowel, Ont. Sister Berber Meinsma, The Netherlands and 14 grandchildren and nine great-grandchildren.
The funeral service was held on Mar. 2 at 2:00 p.m. at the Edward Good Funeral Home chapel in Waterloo, Ont., with Rev. P. van Egmond officiating.
Mother's home address was: Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, Ont.

'k Zal dan gedurig bij U zijn in al mijn noden, angst en pijn. U al mijn liefde waardig schatten, wijl Gij mijn rechterhand woudt vatten. Gij zult mij leiden door Uw raad, O, God, mijn heil, mijn toeverlaat en mij, hiertoe door U bereid, opnemen in Uw heerlijkheid." (Psalm 73:12)
On Sunday, Mar. 6, 1988, our beloved husband, father, grandfather and great-grandfather,

KLAAS BOS

went home to be with his Lord in his 86th year.
He leaves behind his beloved wife of 65 years, Harmke.
His children, grandchildren and great-grandchildren:
Barb & Max Hoogstra — Red Deer, Alta.
Ena Smids — Sarnia, Ont.
Alice & Jake Arends — Strathroy, Ont.
Hilda & Stanley Smids — Wyoming, Ont.
Clara & John Beishuizen — Sarnia, Ont.
26 grandchildren and 61 great-grandchildren.
Predeceased by son Jan ('51) and son-in-law Johannes (Joe) Smids ('86).
The memorial service was held on Wednesday, Mar. 9, 1988, at the First Chr. Ref. Church of Forest, Ont. Pastor Peter Van Egmond of Holland Christian Homes, Brampton, officiating. Interment Beechwood Cemetery in Forest.
Correspondence address: Ena Smids, #807-255 Capel, Sarnia, ON N7S 7R3

Rotterdam Edmonton
July 18, 1907 Mar. 4, 1988
"There may be tears during the night, but joy comes in the morning." (Ps. 30:5b)
The Lord took home on Mar. 4, 1988,

AALBERT DEN OTTER

Beloved husband of Anna T. den Otter, and father of:
Albert & Coby den Otter
Job & Sini den Otter
Morris & Rita den Otter
Betty & Hans Huizinga
Andy & Dini den Otter
John & Margaret den Otter
23 grandchildren and 19 great-grandchildren.
The funeral service was held on Tuesday, Mar. 8, 1988, in the Third Chr. Ref. Church of Edmonton. Pastor S. De Waal officiating.
#206 - 13425 - 57 St., Edmonton, AB T5A 2G1

Obituaries

Oct. 18, 1940 Mar. 6, 1988
"Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal." (II Cor. 4:16-18)

PETER DE VRIES

on Sunday, Mar. 6, 1988, after a lengthy fight with cancer, our beloved husband and father was called to his eternal home at the age of 47.
Dear husband of Alice DeVries.
Father of:
Ed & Michelle — Hamilton
Christine
Nancy — both at home
The funeral service was held on Mar. 8, 1988, at Immanuel Chr. Ref. Church of Simcoe, Ont., with the Rev. L. Slofstra officiating.

On Sunday, Mar. 6, 1988, after a lengthy illness, but in the full assurance of his faith, our fellow office bearer,

PETER DE VRIES

was taken home by the Lord unto himself.
Our prayer is that our heavenly Father will give comfort to his wife Alice and children Ed & Michelle, Christine and Nancy during this time of sorrow.
Simcoe Immanuel Chr. Ref. Church Council.
Rev. L. Slofstra, President
John J. Bokma — Clerk

Obituaries

On Mar. 9, 1988, the Lord suddenly took unto himself his child,

MARGJE VAN DORP-Van Dorp

who was 64 years of age.
Dearly beloved wife of Jan Van Dorp, Alphen a/d Ryn, Holland.
Dear mother and grandmother of:
Bert .
Marry & Rob; Marjan & Kees
Jan & Joke
Hans
— all of Alphen a/d Rijn, Holland
Dear daughter-in-law of:
Mr. John Van Dorp — Shalom Manor, Grimsby, Ont.
Dear sister-in-law of:
Truus & Leen Hassefras-Van Dorp — Brampton, Ont.
Henk & Leny Van Dorp-VanderKooy — Woodstock, Ont.
Tony & Mary Van Dorp-Ott — Seaforth, Ont.
Cor & Alice Van Dorp-Keen Tjoelker — Smithville, Ont.
Sandy & Willy Van Dorp-Schippers — Clinton, Ont.
nieces and nephews.
The funeral service took place in Alphen a/d Rijn, Holland, Mar. 14, 1988.

"Want als wij leven, het is voor de Here en als wij sterven, het is voor de Here. Hetzij wij dan leven, hetzij wij sterven, wij zijn des Heren." (Rom. 14:8)
Op 4 maart, 1988, nam de Here tot zich in Zijn heerlijkheid, op de leeftijd van 82 jaar, onze medebewoner,

Mrs. SHIRLEY WAGENAAR

Dat de Here haar kinderen en familie tot troost en sterkte moge zijn is onze bede.
Bewoners van South Chatham Village, 40 Elm St., Chatham, Ont.

Services

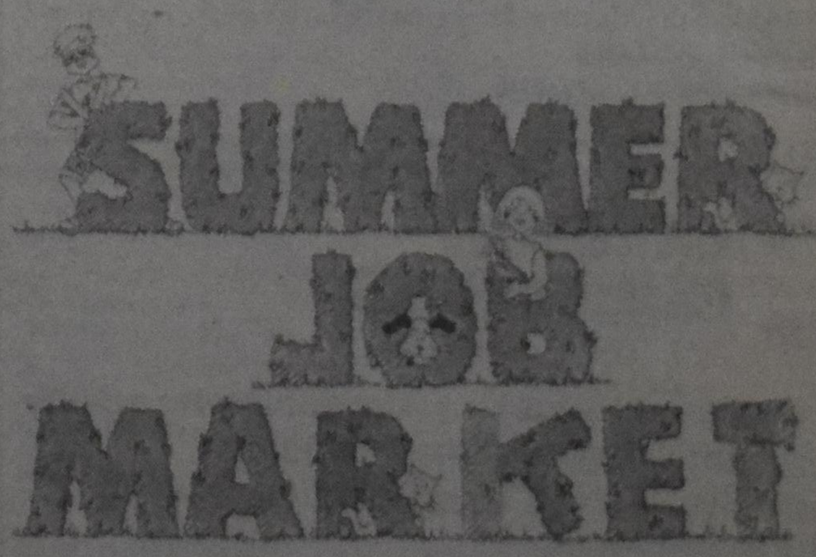
Income Tax Preparation
T1 Special $10; T1 General $15.
Rental $25 — Small business and farming $100 - $200. 19 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Employment Wanted

Young Dutch fellow (25) would like to work on farm in Ontario for 2-3 months. No wages, just room, board and part airfare. Please reply to: H. v.d. Laar, c/o A. v Delenstr 9, 4024 JA Eck en Wiel, The Netherlands.

STUDENTS

Sell Your Skills in our



We will publish the listings April 1 to May 27. Last year many students were hired through this FREE service. As soon as you are hired, please let us know so we can cancel your ad and give others a chance too.

Sample ad: **TIMBUCKTOO:** 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 222-333-4444 and ask for Sally.

Send your ad to: Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9.

*This is a **FREE** service for secondary and post-secondary **STUDENTS**.*

Classifieds

Help Wanted

Salem Christian Mental Health Association Inc.

invites applications from students for

Student Research Project

Purpose of project: to do research in the Reformed Christian community to assist in Salem's strategic planning and at the same time give Christian students an opportunity to develop skills which could serve their community in the future.

Qualifications:

- Post-secondary level of education, preferably in courses of study related to social sciences
- Some computer knowledge is useful
- Driver's licence and access to car is required

Send applications or inquiries to:

H.C. VanDoorn, Interim Director
Salem Christian Mental Health Association Inc.
Box 400, Waterdown, ON L0R 2H0
Phone: (416) 689-3966

Neerlandia Co-operative Association Ltd.

Bookkeeper Comptroller

required for progressive Christian farming community store with gross sales of $6-million.

Qualifying candidate should be knowledgeable in:

- Preparing Synoptic and General Ledger
- Electronic Data Processing
- Perpetual Inventory Record Keeping
- Payroll
- Sales and Receivables
- Purchases and Accounts Payable

Find out how you may be a part of our success by forwarding your resume in confidence to:

Gerhard Beyers, Manager
Neerlandia Co-operative Association
General Delivery, Neerlandia, AB T0G 1R0
or phone: (403) 674-3020 or (403) 674-4435

The Redeemer College STUDENT LIFE DEPARTMENT

is seeking to fill two positions for next year:

the Residence Life Director
and Campus Life Director positions

These individuals will share responsibility for the developmental program in the residences. Both positions will be live-in positions with the Residence Life Director taking responsibility for first-year students and the Campus Life Director taking responsibility for the upperclass students. Candidates should have a bachelor's degree, or equivalent, and have experience and awareness of university residential life. A commitment to the Reformed Christian perspective of the college is required. Applications will be given immediate consideration since the positions will be filled as soon as possible.

Submit applications and two references to:
Cornelis G. Kors, Dean of Students
REDEEMER COLLEGE
Ancaster, Ontario L9G 3N6

CONNON NURSERIES

A.V.K. NURSERY HOLDINGS INC.

We are currently looking for people who qualify for the following full-time positions:

- Field Propagator — budding and grafting skills essential.
- Grower — container production experience necessary.
- Sales — plant knowledge and French language required.
- Shipper — must have plant knowledge.
- Labourers — will train.

For details write or call:
Art Vander Kruk
CONNON NURSERIES
Rockton, ON L0R 1X0
(519) 647-3464

All inquiries held confidential.

Help Wanted

Youth Pastor for Team Ministry

Zion CRC in Oshawa, Ont., is looking for a second pastor to work with this dynamic and alive congregation in the areas of youth, young adults, singles and education. Ordination is not a prerequisite. A profile of the church is available on request.

Send resume to:
Abel Zwart
383 Adelaide Ave., East
Oshawa, ON L1G 2A2

Business Opp.

Excellent Business Opportunity

Thriving Dutch Shop located in growing Southern Ontario community. Gross sales in 1987 exceeded $265,000.00 and the asking price is only $39,000.00 for the business plus stock and equipment. Vendor wishes to retire.

For more information, please call
Ron VanderZwaag, representative of
Ben VanderZwaag Realty Ltd.
(416) 387-9100 or res. (416) 692-3600

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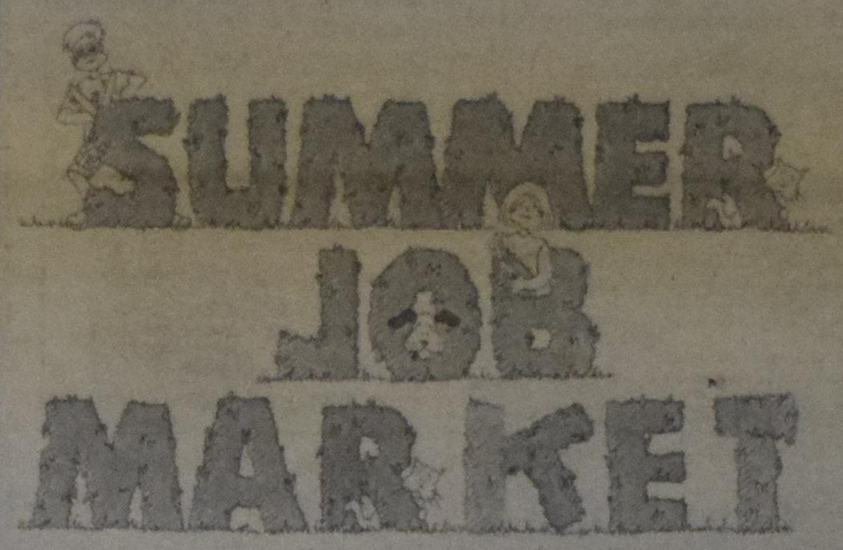
418 Limeridge Road East
Hamilton, Ontario L9A 2S7

Hire a student from C.C.'s



This summer why not hire a student to help you ease your workload and get some extra things done? Beginning April 1, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

Order your copy or copies NOW!

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Individuals $2.00 per copy

(Charges include postage and handling)

Send your order and your cheque in the appropriate amount to:

CALVINIST CONTACT PUBLISHING LTD.
4-261 Martindale Road
St. Catharines, ON L2R 6P9

Help Wanted

Responsible, mature person required for assistance in **lawn care business.** Flexible hours and negotiable wages. Room and board available: Andy Verhulst, 51 Millcreek Rd., Cambridge, ON N1R 1S5 or call 1-519-623-3500.

Christian day care

requires

ECE teacher

Pickering, Ont.
Call Marjorie
(416) 839-1842

Help Wanted

Cleaning lady; ½-day weekly. Westdale, Hamilton. 527-4949.

Mast Landscaping Ltd. requires landscape workers; will train; steady work; competitive wages. R.R.3, Stouffville, ON L4A 7X4. Phone: (416) 640-1091 or 473-1691.

Modern **dairy farm** requires person for general farm duties. Room and board available. Good wages, starting time negotiable. Contact R. Kunica, Falgarbrook Farm, R.R.#2, Georgetown, ON L7G 4S5; 416-878-3787.

Possible opening for a part-time **university chaplain** for Brock University. Send resume to: Peter Wyngaarden, 268 Emerson St., Hamilton, ON L8S 2Y6. Tel: (416) 524-2573 (after 6 p.m.) Deadline for receipt of applications is Apr. 15, 1988.

Two brothers operating a 350 acre **dairy farm** near Williamsburg, Ont., seek someone to share the workload. Excellent house available. Part-time or full-time help would be considered. For information, contact: Bill and Piebe DeJong, R.R.1, Chesterville, ON K0C 1H0. Tel. (613) 448-3424.

TUTOR NEEDED

for 88/89 school year for two boys in grades 2 and 4, in a small, rural village in Sierra Leone, West Africa. Applicant should have several years of teaching experience and be interested in teaching an integrated Christian curriculum. Application should be made to: CRWRC, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560, attention: Bill Raymond.
For more information, please write to Henry and Annette Tensen, Chr. Extension Services, PMB 605, Freetown, Sierra Leone, West Africa.

Real Estate

Farrow to wean operation. 100 acre farm, 150 sow capacity, modern facilities, large, brick, immaculate 5-bedroom home. $210,000, Palmerston area, close to CR church and Chr. school.

Ask for rep. H.R. Herb Thalen
All Services Realty Ltd., Realtor
Fergus (519) 843-4860
or 843-2814

For sale: Retail and wholesale greenhouse, 20,268 square feet near Gananoque. Within one-hour drive of Ottawa, Kingston and Brockville. Five-room house, good barns, great potential. Wholesale business easily expanded. 135 acres. 10,000 worth of shrubs planted for 1990. Owner wants to retire.

Call or write:
ReMax Loyalist
805 Bayridge Dr.
Kingston, ON K7P 1T5
(613) 389-7673
Ask for Henk Guther
Sales Representative

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

Events

Classis B.C. North-West
meeting on **March 1 & 2**
in the
Vancouver First CRC
granted emeritation
due to age to
Rev. Stephen Jung
effective Mar. 7, 1988. We are grateful to God for the faithful work of this servant in planting a church (Chinese) in Richmond, B.C.

Christian Reformed Church

Called
— to Second, Brampton, Ont., Rev. Nick Overduin of Fellowship, St. Thomas, Ont.
Declined
— to First, Montreal, Quebec, Rev. Kenneth Ritsema of Pembroke, Ont.
Address change
— Jubilee Fellowship CRC, P.O. Box 2241, Station B, St. Catharines, ON L2M 6P6

Calendar of Events returns next week.

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Telephone: 526-8790 Hamilton

Wy sille wer in gesellige

FRYSKE JOUN

halde, my sjongen, mesiek en folle meer
en wol op
15 April om 8 oere
yn de Christelike Skoalle
op de hoeke fan Exmouth en Pontiac yn Sarnia

An Inspirational Meeting

to be held in
London Bethel Christian Reformed Church
on April 8, 1988, at 8 p.m.
featuring the dynamic speaker
REV. STEVE SCHLISSEL
on the theme: *Rebuilding Zion's Walls: the calling of councils*
— EVERYONE WELCOME! —
Sponsored by the Concerned Members of the CRC of Classis Chatham

Redeemer College Presents

Organ / Trumpet Concert
with Jan Overduin & Eric Schultz
in the college auditorium
on Saturday, April 16, 1988, 8:00 p.m.
Adults $8.50, student/Sr. $6.50
For tickets call Redeemer College
648-2131, Ext. 213

Ontario Christian Singles Weekend

to be held
May 13, 14 and 15, 1988
at Redeemer College in Ancaster, Ont.

our theme is **COMPLETE ... IN CHRIST** with keynote speaker Rev. Ken Baker. Early bird registration 7:30 p.m., Friday, followed by the keynote address. Saturday registration is at 8:45 a.m. If you are single, for any reason, join us for workshops, fun, fellowship, Saturday banquet and Sunday worship.

COST: Two nights accommodation and all meals	$85.00
One night accommodation and all meals	$65.00
Saturday only	$45.00

Mail registration fee no later than April 29, 1988 to:
Christian Singles Weekend
c/o Verna McPhee
102 Ann St., Dundas, ON L9H 5N9
or call (416) 628-0122 or Betty at (416) 385-8575

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FROM COAST TO COAST

ALBERTA

Brooks-CKBR	9:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30am	1230
St. Albert-CKST	8:00am	1070
Taber-CKTA	8:00am	1570

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30pm	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30pm	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Terrace-CFTX	8:30pm	590
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

MANITOBA

Altona-CFAM	9:30am	950
Boissevain-CJRB	9:30am	1220
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30pm	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	1150

NOVA SCOTIA

Digby-CKDY	8:30am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Brantford-CKPC	10:00pm	1380
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	7:30am	1480
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO *(Sat.)*	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY	8:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFIX-Cornwall	9:30am	1170
CRCL-Timmins	9:30am	620

QUEBEC

CHRS-Montreal	8:00am	1090
Valleyfield-CFLV	8:45am	1370

FAITH 20
Ontario, Canada Mon.-Fri. 5:00am
Global TV Network
Edmonton, AB Mon.-Fri. 5:30 am
CITV, Channel 13

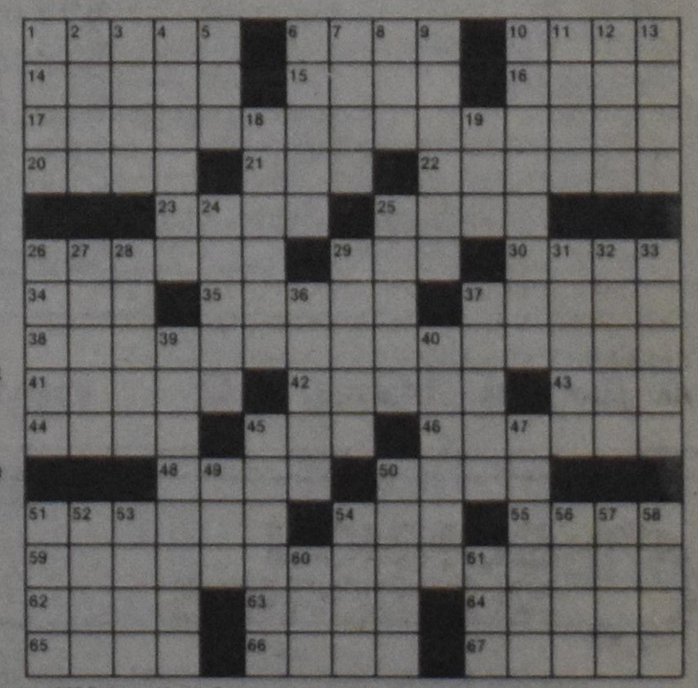
The program is heard on Sundays unless otherwise indicated.

THE BACK TO GOD HOUR

P.O. Box 5070, 3475 Mainway
Burlington, ON L7M 1A9 — (416) 336-2920

Weekly Crossword

by Elizabeth Arthur



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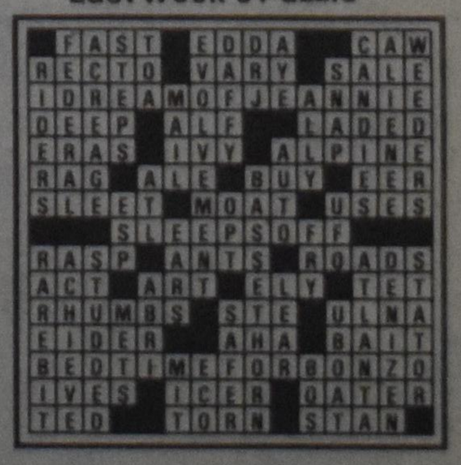
ACROSS
1 Greta of movies
6 Locale for Heidi
10 Ran like madras
14 Russ. mountains
15 Tushingham or Gam
16 Pilaf base
17 Slim hope
20 Largest part
21 Enzyme suffix
22 Nimrod
23 Biblical weed
25 Be disposed
26 Eva and Juan
29 Toddler
30 Seagirt land: Sp.
34 Rio de —
35 Lively dance
37 Chemistry Nobelist
38 Is ashen
41 Strong point
42 An Oberon
43 Churchill sign
44 Plexus
45 A Fleming
46 They goad
48 Loch —
50 Noted lioness
51 Recompense
54 Depot: abbr.
55 "— the night before ..."
59 Dies
62 Author Leon
63 A Gardner
64 Eagle's nest
65 Moray & conger
66 Entrance
67 Foot the bill

DOWN
1 Agana's land
2 Jason's ship
3 Cheers
4 Very drunk
5 Former hush-hush gp.
6 "Mighty Lak' —"
7 Biography
8 Sch. gp.
9 Perfumed bag
10 Flourish
11 Fuzz
12 — homo!
13 Hind
18 Of foot bones
19 Attila was one
24 Feeling of dread
25 Boozer
26 Opposite in character
27 Unevenly notched
28 Perch
29 Memento
31 Kitchen necessity
32 Also-ran
33 Pays in a way
36 Beans
37 Ripeners
39 Acuity
40 Spurious wings
45 Gave out
47 Shirr
49 Asner and Ames
50 Anaesthetic
51 Malarial fever
52 Swamp
53 Fiendish
54 Normandy town
56 Had on
57 Continent
58 Printer's direction
60 Paid athlete
61 Hood's gun

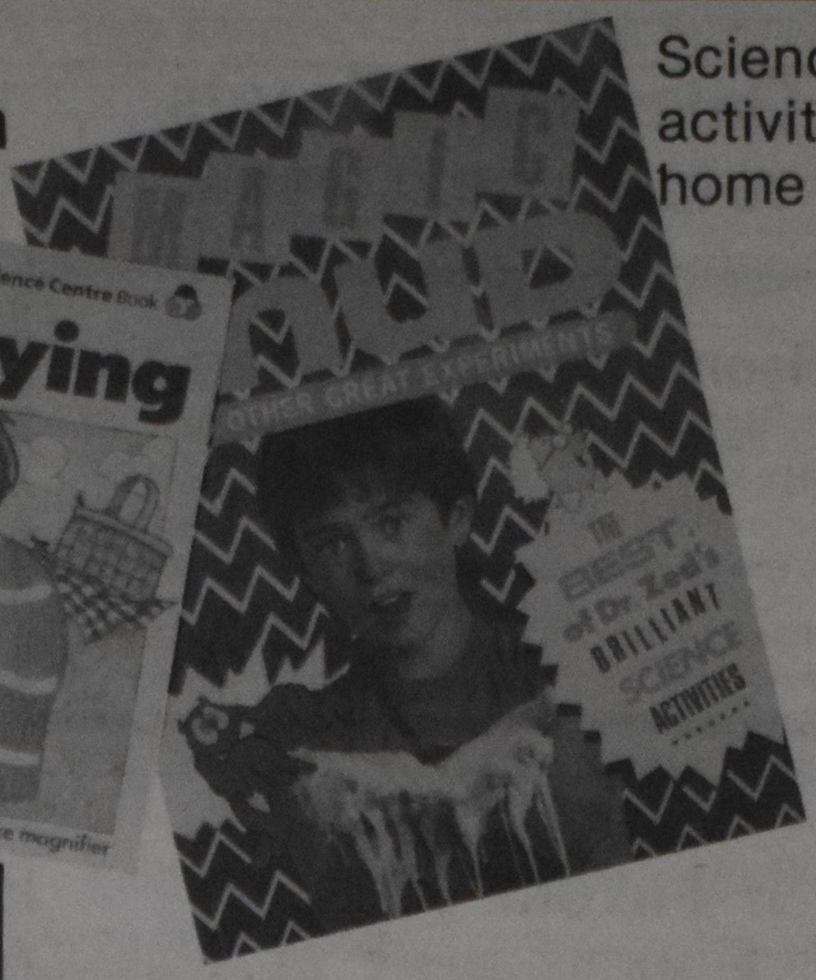
Last Week's Puzzle



Books

Exploring God's world via science books for children

"A wide range of science books has been published in the past year. Parents who are eager to stimulate and develop their children's curiosity towards the world around them will have no difficulty in finding excellent books," says *Doro J. Bakker from Orangeville, Ont., reviewer of children's science books cited below.*



Science activities at home

***Magic Mud and Other Great Experiments,** Gordon Penrose. Illustrated by Tina Holdcroft. Toronto, Ont.: Greey de Pencier Books, 1987. Softcover, 48 pages. $8.95.*

Gordon Penrose has put together 21 terrific science activities for children to get their hands on. Penrose, better known as Dr. Zed of OWL/TV and *OWL* Magazine, is a former science teacher who believes that learning should be fun. As a result, *Magic Mud and Other Great Experiments* is a colourful and witty activity book. Its aims is to help children discover scientific principles for themselves through creative experimentation. With a minimum of text, the book leans heavily on its vivid and often whimsical illustrations.

"Magic Mud," the book's most appealing experiment, is pictured on the front cover. Few children can resist getting their hands into the gooey, green cornstarch and water combination used to investigate the properties of a suspension.

The enthusiastic young scientist can make a mini-boomerang that really works, a noisy air banger, and some deliciously sweet crystal pops. Dr. Zed will even show them how to defy gravity with his "Anti-Gravity" trick.

Some activities are more enticing than others. Each one focuses on a single scientific fact. The reader will have to be satisfied with the brief explanation offered for each phenomenon. This is not necessarily a shortcoming, as the book makes clear its intention to foster further investigation. All activities are safe and use materials easily found in most homes. Children ages eight and up will be able to do these activities with minimal adult supervision.

Making little things big

***Have Fun With Magnifying.** Illustrated by Barbara Reid. Toronto, Ont.: Kids Can Press Ltd., 1987. Softcover, 30 pages. $4.95.*

Written by the staff at the Ontario Science Centre, *Have Fun With Magnifying* is the first in a series of science activity books for children 4-8 years old.

Have Fun With Magnifying uses a child's natural curiosity and channels it to explore the world around, close-up. Children are shown how easy it is to make their own magnifier from a small bottle and some water. From there they are sent to explore the pages of this engaging book and on to wherever their marvellous magnifier takes them. They can check out if a ladybug smiles, look at a picture in a newspaper, or read the teeny-tiny writing on their pennies.

Even yesterday's scraped knee is an amazing sight! Possibilities for wonderful close-up discoveries are as wide as the imagination!

The puzzles and experiments on each page are fun and easy. They teach children two basic scientific techniques: observing and experimenting. The last page of the book entitled "What's going on here?" playfully reminds the adult reader what magnification is all about.

Barbara Reid's black and white illustrations dominate each page and serve as the subject for many of the puzzles and activities.

Have Fun With Magnifying is much more than an appealing picture book. It's almost impossible to read through the book without making your own magnifier and becoming part of the action. Try it!

Seeing stars in your sky

***Exploring the Night Sky: The Equinox Astronomy Guide for Beginners,** Terence Dickinson. Illustrated by John Bianchi. Camden East, Ont.: Camden House, 1987. Hardcover, 72 pages. $15.95.*

Exploring the Night Sky is a captivating guide for the novice astronomer. The book's highly organized format is evident even after an initial browsing. Beginning with the "Table of Contents" on through to the "Index/Glossary," the author has taken considerable care to present his material with the amateur in mind.

The book is divided into three sections. The first, "A Cosmic Voyage" takes up on a fantastic 10-step journey to the outer regions of the universe. The first step, a journey of 1.3 light-seconds, brings us to the moon. The tenth step takes us 300,000,000 light-years away to where millions of galaxies are strung out through the blackness of space.

"Alien Vistas," the second section, gives interesting and factual information about the solar system, planets, stars, blackholes and quasars. Each topic is discussed briefly but with enough detail to inform and satisfy the beginner.

The last section, "Stargazing," presents a seasonal guide for studying the night sky. All we need is a clear sky and from there we learn how to identify prominent star patterns and other visible stars and planets. Equipment isn't necessary to enjoy the stars, although a pair of binoculars provides more stellar surprises. We're taught a simple way to use our hands as a ruler to measure the distances between stars.

The illustrations in *Exploring the Night Sky* are as enlightening and clear as the text. A combination of diagrams, photographs and paintings bring to life the mysteries of space. Each picture/diagram is accompanied by a caption which embraces a key idea. John Bianchi, as principal illustrator has done a marvellous job making this book so visually appealing.

The author's views on the origins of the universe are clear in the introduction. Whether we agree with him or not, we cannot help but be impressed by the sheer magnitude and complexity of the universe. We are humbled and are made to stand in awe of God, the creator of such marvellous mysteries.

Readers 11 years and older will want to keep this book handy as a ready guide for exploring the night sky.

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April 5 to 26*	468	428	398
May 3 to 10	478	428	398
May 17 to 31	508	444	398
June 3 to 14	538	468	398
June 17 to August 12	628	N/A	448
August 16 to September 2	588	528	448
September 6 to 13	538	478	398
September 15 to October 25	498	438	398

* April 12 & 19 Exceptional price! not ~~468~~ but 438
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Dutch

Persoverzicht

Carl D. Tuyl

Zonder zichtbare vrees stapte onze Minister van Buitenlandse Zaken, als Daniël van weleer, in de leeuwenkuil, en gaf de leeuwen een les uit het boek: Menselijke Rechten. Zijn gehoor, leden van het Joods-Canadees Komité, kon de waarheid niet verdragen, en verliet de zaal met gejoel en gefluit. Onze minister-president probeerde olie op de golven te gooien met kalmerende woorden. Er gingen terecht allerlei vragen op aangaande Canada's houding ten opzichte van gebeurtenissen in Israël. Wie vertolkt nu het officiële Canadese standpunt, Clark of Mulroney? En hoe zit het met de verhouding tussen de minister-president and de Minister van Buitenlandse Zaken, die elkaar zo duidelijk tegenspreken? Is Clark, Mulroney's proefbalonnetje of zijn zondebok? De tijd zal 't leren.

★★★★

Premier Pawley is een eerlijk mens, maar een slimme politicus was hij niet. Een bruggetje, een stukje verkeersweg, of misschien een kleine gevangenis in het kiesdistrikt van de heer Walding en er zou geen vuiltje aan de lucht zijn. De heer Walding was niet tevreden, en een ontevreden fraktie-lid in een partij met één zetel meerderheid is als een brandend lont bij het kruitvat. De heer Judas-Walding bracht premier Pawley's regering ten val door tegen de begroting te stemmen. Van je (politieke) familie moet je 't maar hebben, nietwaar. Pawley zat er zo over in, dat hij maar meteen zijn ontslag bij de partij indiende. Tot overmaat van ramp verheugt de NDP in Manitoba zich niet in grote populariteit onder de stemgerechtigden en het ziet er naar uit, dat onze enige socialistische premier vervangen zal worden door een PC opvolger. Mulroney's glimlach was bij voorbaat al van zee tot zee.

★★★★

Onze best-geklede minister-president daagde Turner uit om maar es over de brug te komen met informatie omtrent kabinetsbeslissingen aangaande de FLQ-krisis in 1970. Turner beriep zich op de afgelegde eed die hem tot geheimhouding noodzaakt. Mulroney zelf heeft zich meerdere malen daarvan bediend met een vuur alsof het de priester in de biechtstoel betrof, en zijn aandringen op onthulling was niet bepaald een wijze zet.

★★★★

De Minister voor Konsumenten zaken, Harvie André, zit een beetje met het bankonderzoek van de Parlementaire kommissie voor financiën in zijn maag. Politiek konservatief tot in zijn ondergoed, voelt de minister zich met banden van getrouwheid getrokken tot de geldmagnaten. Konservatief zijn en banken lastig vallen is als het Christen zijn zonder de Apostolische geloofsbelijdenis te aanvaarden. 't Gaat niet samen. Toch gaat het er op lijken, dat de kritiek van die kommissie over het bankwezen niet voor de poes zal zijn. Arme André, het wordt een gewetenszaak.

★★★★

Ondertussen is een hoofdletter-Kapitalist, hoofdletter-Konservatief, bezweken voor de bekoringen van regeringssubsidie. Peter Pocklington heeft $12-miljoen geleend van de regering in Alberta, die ook borg stond voor een verdere lening van $55-miljoen ten bate van Peter. Hoe zijt gij gevallen, morgenster van de vrije handel en zoon van het kapitaal! Hoe zijt gij ter aarde geveld, beheerder van de beurs!

★★★★

De heer en mevrouw Bakker hebben zich geroepen gevoeld om in eenparigheid van stem weer te gaan preken. Dit keer in Californië waar het niet zo opvalt. Daar zit al zoveel gekheid bij elkaar op een hoop, dat een paar meer of minder geen mens schrik aanjaagt.

★★★★

Israëls minister-president was in Washington om 's haarfijn uit te leggen waarom het zo noodzakelijk is om te schieten op kinderen die met stenen gooien. Het is iedereen duidelijk, dat deze situatie niet kan voortduren. Iedereen, behalve de rechtse partijen in Israël en Zuid-Afrika. Shamir is geïnfecteerd met de Botha-"bug," die blindheid en beperking van verstandsvermogen veroorzaakt. Noch Israël, noch Zuid-Afrika bevinden zich in een benijdenswaardige politieke positie, en niemand zou kunnen beweren, dat oplossingen voor het grijpen liggen. Maar de hele wereldgeschiedenis leert met onverzettelijke zekerheid, dat onderdrukking van vrijheid geen oplossing is.

★★★★

De oorlog tussen Iran en Iraq herinnert me aan een boksmatch die ik eens zag in het schone Buitenzorg, waar bij de laatste bel, de twee pummelaars beiden op het canvas lagen. Als de laatste bel in deze oorlog geluid zal worden, hebben beide landen generaties van hun jeugd verloren.

★★★★

Het land Panama, de Paus en ik lijden aan dezelfde kwaal: tekort aan kontanten. De U.S. weigert in Panama geld vrij te geven, zolang Noriega's haan koning kraait. Geen zo sterke en hoge wallen die men met geen geld kan laten vallen. Ambtenaren, wie anders, demonstreerden in de straten van Panama City. De Paus heeft te kampen met afvalligheid onder de gelovigen en het tekort wordt aangezuiverd op de aloude manier: met geld dat voor andere doeleinden bestemd was.

★★★★

Oostenrijk herdacht de Ansluss. Wij, die weten waar Seis-Inquart vandaan kwam, weten ook wel dat het Naziregiem daar met lof en dank ontvangen werd. Bloemen voor Hitler en applaus voor Goebels. En we kunnen elkaar natuurlijk niet met de politieke zonden van het verleden om de oren blijven slaan, maar die Waldheim moest toch wel op pensioen, nietwaar.

★★★★

Het voorspel der verkiezingen in de U.S. draait door als een mop die te lang duurt, of als een dominee die het einde van zijn preek niet kan vinden. U weet wat een optimist is? Dat is een bejaarde dame, die haar schoenen weer aantrekt als de dominee zegt: ten laatste.

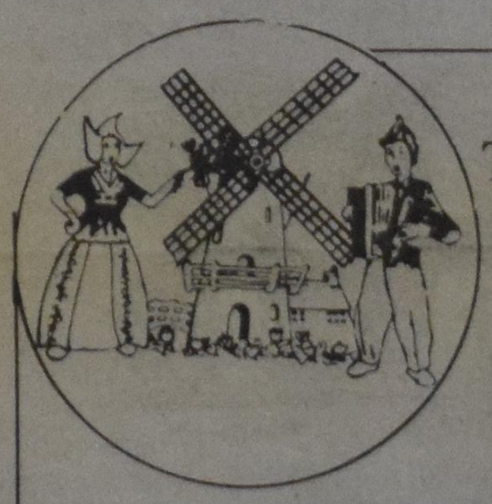
★★★★

Hare Majesteit Koningin Beatrix komt naar Ottawa, waar op 10 Mei a.s. een receptie voor haar gehouden zal worden. U wordt hierbij van harte uitgenodigd.

★★★★

En dit laatste bericht komt uit Amsterdam. Een jongetje rijdt op zijn fiets treiterend langzaam voor de tram uit. Dat gaat een tijdje zo door, totdat de trambestuurder boos roept: "Hé jôh, ken je niet van de rails afgaan?" Waarop de knaap zich grijnzend omdraait en zegt: "Ik wel, maar jij niet, goser!"

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.



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Van 17 tot 23 april 1988 zullen Canadezen deelnemen aan de Nationale Staatsburgerschapsweek — een feestelijke herdenking van ons burgerschap en van wat het betekent om Canadees te zijn.

Hoewel het Canadese Staatsburgerschap wettelijk slechts vanaf 1947 heeft bestaan, is de geest die aan Canadezen hun bijzondere identiteit geeft, sinds de begindagen van "Confederation" aanwezig geweest. Gelijkwaardigheid, verscheidenheid en gemeenschap zijn de benodigde bestanddelen van die geest en van de grondbeginselen van de Canadese samenleving.

Gedurende de Nationale Staatsburgerschapsweek zullen mensen van alle leeftijden en van alle plaatsen in ons land tonen, wat Canadees zijn voor hen betekent. In scholen, gemeenschapscentra, kantoren en in de buurt aanwezige bedrijven, gaan Canadezen iets speciaals doen voor Canada.

Dus, laat iets van je horen! Doe mee! Wees er trots op om Canadees te zijn!

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Books/Meditation

Robert VanderVennen, book review editor

Education

Beyond teaching to fill-in-the- blanks

Insult to Intelligence: The Bureaucratic Invasion of Our Classrooms, by Frank Smith. New York: Arbor House, 1986. Hardcover, 289 pp., $18.95 U.S. Reviewed by Dr. Robert W. Bruinsma, Associate Professor of Education, The King's College, Edmonton.

Frank Smith is an iconoclast. For the last decade-and-a-half he has persistently and consistently attacked the mind-numbing hold that behaviourist psychology has had on the teaching of reading and writing in the elementary schools of North America. Although the title of this book sounds a trifle alarmist, it is not the work of a kook or a meddler.

Smith brings impressive credentials to his critique. He has a Harvard Ph.D. in psycholinguistics and has written a number of influential scholarly books as well as numerous books and articles on reading, writing and children's literacy addressed primarily to teachers. With the publication of *Insult to Intelligence,* Smith continues to address teachers, but has written his book in non-technical language so that it will appeal to parents and other interested lay persons as well.

The central "character" in Smith's book is the r-bbit (pronounced "are bit"). We are introduced to the r-bbit at the beginning of the book which Smith opens with an account of watching a demonstration of a computer-based reading lesson at the annual convention of the prestigious International Reading Association. The teachers watching the demonstration were

... gazing at a cartoon representation of a desert scene on the screen of a small desk-top computer. There was a bright blue sky above, a yellow landscape below, a few cacti, and in the center of it all a rabbit with large floppy ears and a mischievous look. A flashing message at the bottom of the screen was appealing: "Please tell me your name."

The demonstrator was trying to persuade someone to oblige this friendly computer. Eventually a teacher typed "Cynthia" on the keyboard, and the computer immediately responded, "Can you fill in the missing letter in r-bbit, Cynthia?"

The demonstrator urged the teacher to give the wrong answer. "Type K," said the demonstrator helpfully. Cynthia typed K.

Bells rang, lights flashed, the rabbit's ears drooped, and the computer announced, "Too bad, Cynthia. K is not the right answer. Would you like to try again?"

"Type the right answer this time," suggested the demonstrator. "Type A." The teacher typed A.

Once again bells rang and lights flashed, but now the rabbit's ears perked up and it began munching on a carrot that magically appeared from off-screen.

"Well done, Cynthia," said the computer. "A is the correct answer. Your score so far today is 50 per cent. Your score last time was 0 per cent. That is a 50 per cent improvement. Congratulations. Would you like to try another one?"

I looked around. The entire audience of professional educators was entranced .... (p. 2)

Smith points out that r-bbit is simply one fairly typical example of the thousands of computer programs now available which claim to provide everything a child needs to learn to read and write, to learn math, history, geography, science and any other subject. The computer is thus most often used as a traditional workbook with the novelty of bells and whistles added. As such it continues the pattern of so much current language arts instruction which operates on the principle of "fill in the missing blank and find out whether you are right or wrong."

The theory behind the r-bbit and behind all of its short answer relations is that if learners are presented with one item after another and are tested to ensure that each item is learned before they can move to the next step, then sufficient learning will accumulate to teach the desired skill. Educational psychologists call the technique of r-bbit "teach and test" but, argues Smith, it might more appropriately be referred to as "drill and kill."

Smith goes on to detail how this analytical/instructional approach has its origins in American behaviourist psychology (chap. 4), and how a revolution in our understanding of how children learn to speak has slowly begun to suggest an alternative to the mindlessness of the r-bbit (chaps. 2 & 3). Thus Smith's book is a critique of many of the prevailing practices of programmatic teaching and testing (chaps. 5 & 6), but it also provides information about promising holistic alternatives (chap. 7) in which Canadian teachers are international leaders. A chapter on the promise and threat of computers (chap. 8) provides a balanced view of the use (and abuse) of computers in classrooms. The concluding chapter argues for the right of parents to be involved in the classroom learning of their children. The section on what parents should look for in the school education of their children is alone worth the price of the book.

Frank Smith's ability to write clearly, directly and succinctly reflects his years of working as a journalist before becoming an academician. Although he does not write as a Christian, his emphasis on holistic meaning over fragmentary technique, and of modelling and demonstrating in place of mindless imitation in learning to read and write, should strike a responsive chord in Christian parents and teachers who confess that the world is deeply imbued with created meaning. Highly recommended.

See page 21 for advertising deadlines.

Friends of God

Wayne Brouwer

Impossible

"But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him." (Acts 2:24)

C.S. Lewis' famous children's story *The Lion, the Witch, and the Wardrobe* is really a fascinating picture, in miniature detail, of the great redemptive work of Jesus. Aslan the lion is Jesus, and his mortal enemy is the White Witch (Satan). At one point in the tale, Aslan offers himself a ransom to her if she will release young Edmund from her icy clutches. This she readily agrees to do, for Aslan is a much bigger prize, and the "magic" she knows about *demands* that a "sinner" belong to her. So Aslan is slaughtered on the great Stone Table (the Law), while the demons and devils and misshapen evil creatures dance about in delight.

But on the morning of the third day, the Stone Table cracks, and Aslan is alive and well, more glorious than ever. And the children who playfully tumble about with him, ask in disbelieving joy how he managed to undo the "magic" that held him bound in death. The White Witch had her origins at the beginning of time, he tells them, and she knows only of the "magic" that has its roots there. But there is an even deeper "magic," a "magic" that existed before all time, and that "magic" decreed that death could never keep its hold on him.

This "magic" of course, is the eternal life and love and will of God. Never will death or evil or Satan or corruption have the last word. For the first and last word belong to God. And, as the Apostle John has said, this "Word became flesh, and made his dwelling among us," in the person of Jesus Christ.

Comfort

Last week we talked of the comfort it is to know that we do not face the agony of death alone. Even if we have no friends or relatives to surround us as we face death, Jesus has been there and He is able to hold our hand more securely than any companion here can.

But the comfort of the Christian faith extends beyond the shared *experience* of death; it stretches right on into the glories of resurrected life. For just as "it was impossible for death to keep its hold on him," so death does not have the key that locks our tombs. The Apostle Paul put it in these terms: "if we died with Christ, we believe that we will also live with him." (Romans 6:8)

Confidence

So, as one person has neatly stated it, "Death is not extinguishing the light; it is only putting out the lamp because the Son has risen!" That gives us a whole new perspective on death and dying, fearful as it is.

When the famous preacher F.B. Meyer died in 1929, one of his last acts was scrawling off a postcard to his long-time friend Lindsay Gregg. In shaky handwriting he faced death with that confidence of Peter, knowing that because it was impossible for death to keep its hold on Jesus, it could not destroy him in its grasp either. And his words came out in a loving testimony of faith:

I have raced you to heaven. I am just off. See you there! Love, F.B. Meyer.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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